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THE DIVINE VOICE OF
SRI SRI THAKUR HARANATH
OR

"UPADESHAMRITA"

PART - 2

(BIRTH CENTENARY NUMBER 2ND JULY 1965)

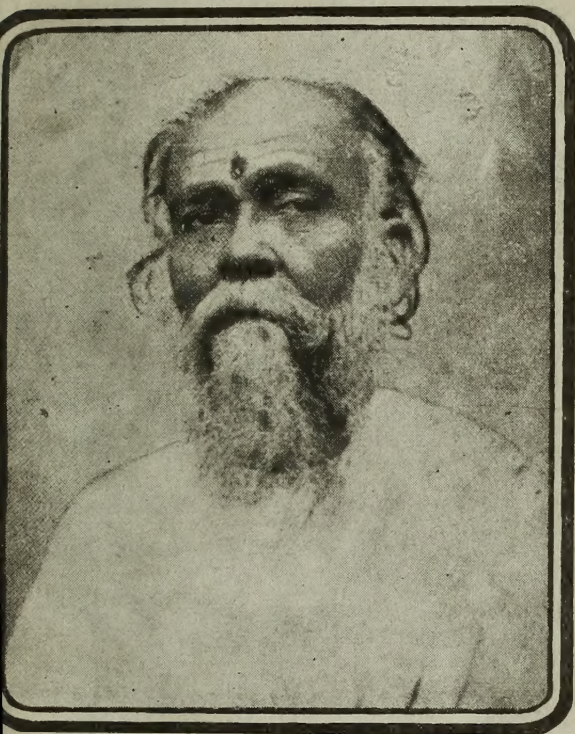
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THE DIVINE VOICE
OF
Sri Sri THAKUR HARANATH



BIRTH CENTENARY NUMBER
JULY 1965

by
A. Ramakrishna Sastri

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OF
Sri Sri THAKUR HARANATH
OR
“UPADESHAMRITA”
PART - 2

Sri Sri THAKUR HARANATH
BIRTH CENTENARY NUMBER
2nd July 1965

*Full of illuminating and interesting life events,
enlightening Discourses, Sayings, Precepts and
Messages – Spiritual and Practical,*

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FOREWORD

My very dear friend, Sri A. Ramakrishna Sastry, has already given two books of the precious teachings of his Guru, Thakore Haranath, to the world. Those who know the circumstances in which this labour of love has been carried out will realise the true devotion which it manifests. Serious ill-health has altogether failed to discourage him, and he has carried on with the work almost singlehanded, with the little help that devotees may always expect when they do work for the Lord. Those who have helped him in the work are entitled to the heartfelt thanks of all who love the Lord and who therefore desire to see His Name known and honoured in all lands by many myriads of seekers of the One Truth--which is Love Divine. Those who have withheld their help have to that extent lost a real opportunity which would have brought them satisfaction in this life and a blessed reward in the next. May the supreme blessings of the Lord of Love rest in the hearts of all who read, or even touch, this book!

Duncan Greenlees.

16th November 1964.

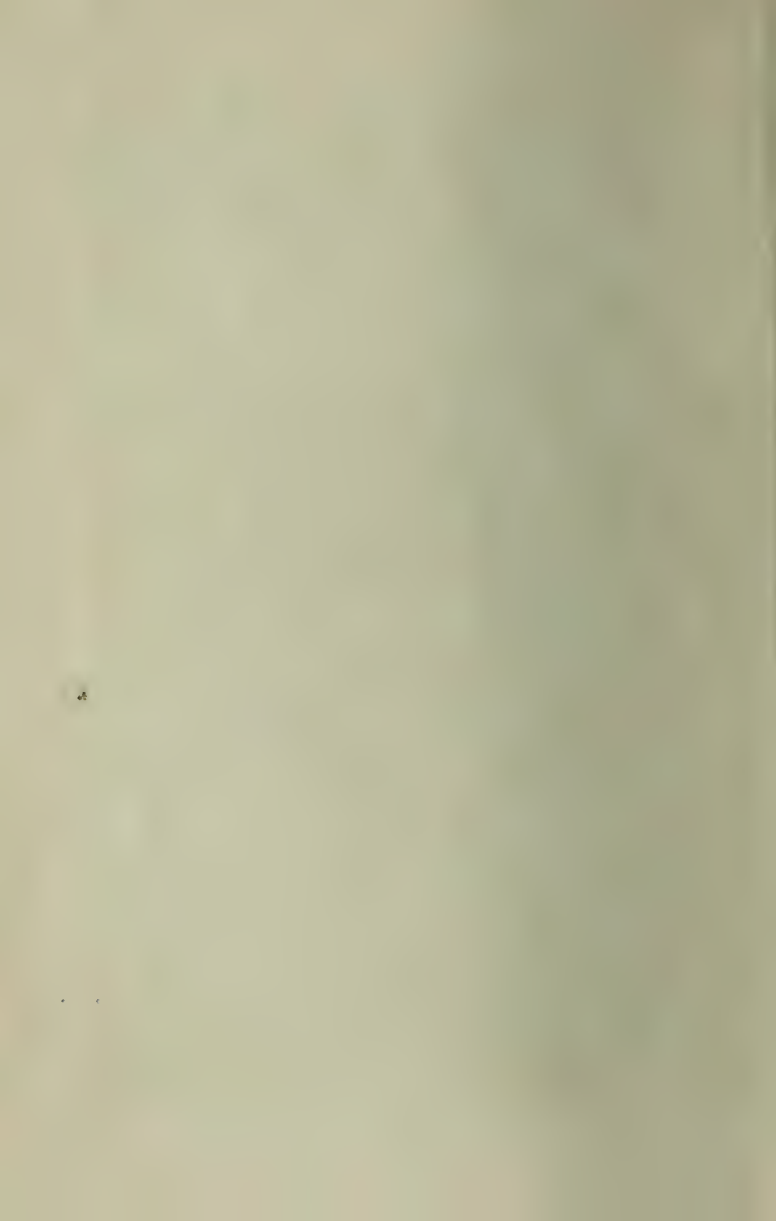
PREFACE

The earnest desire of Sri Sri Thakur Haranath about the publication of "Pagal Haranath", part-5 and "Upadeshamrita", part-2, which sprouted in September 1912 and expressed itself as a command in June 1920 to Bhagbat Chandra Mitra never changed into action, but remained so even for more than three decades after His demise. The same urge that inspired me to compile and publish Pagal Haranath part-5 (English edition), has induced me to compile also "Upadeshamrita", part-2. While Pagal Haranath part-5 was in the press, collections for this work were begun even as early as June 1964. A Skeleton of the work was prepared by 25-10-'64 and grouping into chosen topics having been finished the fair typing of the work commenced about the middle of November and was completed by 12th January 1965 with a view to send it to the press by the end of January '65, so that the printing be finished and the book be released by 1st June '65, to enable the devotees to receive it on 2nd July 1965.

The first Upadeshamrita published in 1913 during the sojourn of Sri Thakur, was a collection of precepts from the then published Pagal Haranath letters Parts 1 to 4. The present work "Upadeshamrita", part-2, contains Messages, Discourses, Precepts and Sayings from His Divine Voice and also precepts from His Divine Pen, "Pagal Haranath" Part-5, most of them being other than those that had already appeared either in "Upadeshamrita" part-1 or in the "Inspiring precepts" from the Divine Pen of Sri Thakur Haranath. The



AUTHOR COMPILER



previous work was named as "The Inspiring Precepts from the Divine Pen of Sri Thakur Haranath" as the material for the same was collected from His letters only. But this volume contains mostly nectar poured out from His mouth, and hence it has been named as "The Divine Voice of Sri Thakur Haranath" and also "Upadeshamrita" part-2 as it contains Upadeshamrita either by Voice or Pen.

2nd July, 1965, being the glorious Birthday of Sri Thakur Haranath, it has been my earnest desire to release this volume as "Sri Haranath Birth Centenary Number", and that it would be grand and be of great significance if it is published in the name of Sri Kusum Haranath Central Mission, Sonamukhi, from the deep meaning the Title of the book conveys, and the most memorable occasion of its release. I communicated my view early to the President of the Central Mission, requesting him to approve my proposal. Regretting deeply, and greatly disappointed from his silence, I am forced to publish it in my name with great distress.

On 27-10-'64, I sent a copy of the skeleton of Upadeshamrita part-2, ie., the contents, their grouping into topics for his learned opinion, advice and suggestions to my beloved friend Sri Duncan Greenlees. M. A. (Oxen). But though very much indisposed he has out of love for me, seeing the skeleton, kindly sent a little note as the "Foreword", of course early, I think, as an excuse for a detailed one in future after seeing and going through the final complete manuscript copy. This he gave too early, as I suspect, perhaps he was uncertain about his survival even until the fair m. s. typed copy be sent to him. This I presume from his lines dated 16-11-'64,

"I doubt if I can stay another year as the body is really unfit, and the end cannot be far away now. Only I do want to finish "Mahayana" and see that baby also out into the world like its sisters. Hope of finishing personal records now very small". Though these lines threatened me, still I hoped that the fatal event would not occur so soon and that though he may not be in a fit condition to go through my fair manuscript at least.

Having finished the typing of the manuscript. I informed the fact to my friend Sri Duncan Greenless that it is ready for a revision, I could not dare to ask him to revise fully knowing the very bad condition of his health, and expressed the same to him, In reply he kindly wrote to me on 12-1-'65, "Beloved brother, your card of 8th came yesterday. Your guess is right, but I am still under treatment, so the doctors have not given up hope ! Send your m. s. I shall gladly do what I can, now Mahayana has gone into Nirvikalpa Samadhi." On 18-1-'65 I sent the m. s. to him and received it back duly corrected on 10-2-'65, I am very much indebted to this noble and learned soul who has sacrificed the very few peaceful hours of his precious life for this great divine cause. In full gratitude to my dear friend I desire to present to the reader, his time to time words of advice and courage to me while I have been at this work, here below :—

"Indeed I admire your courage writing and preparing to write under such conditions. Every page of your work is equal to a volume because of the love and suffering that have gone to them. May the All-Beloved accept your holy sacrifice to Him and enrich it with many blessings from His infinite store !" 26-10-'64.

"I am glad only that you are enabled to get so much work done on various books. Of course, as you admit, I want rather His **Life** as I think there is enough of the teachings already in print, and you have done so much for the Life, and who knows if another will trouble to work that all up again?

I am glad to hear from you today that the mood has returned, despite the cruel and persistent sufferings of the body." 16-11-'64.

"All blessings be on your Typing work, for it is offered with so much love and pain at His most blessed feet. May the work run smoothly and give you great joy in it. What does it really matter what form it takes? All is His business only and He is responsible for getting it done. He chose you, so it is His job to see you are enabled to finish it. If He wants this first it is His choice and I must simply be quiet and wait His time." 25-11-64.

"Your guess is right, but I am still under treatment, so the doctors have not given up hope! Send your M.s. I shall gladly do what I can, now Mahayana has gone into Nirvikalpa Samadhi." 12-1-1965.

"Your fine M.s. came. Today I began on yours. It is better than I expected and I find it of real interest. The English is good. Only I am going over it carefully correcting as you wanted, I have come to page 20. Please do not send it to press or let them print before you get this copy back, and then be very careful with proof-reading. Heartiest congratulations-it is very well done." 30-1-65.

"I have come to p. 44 in your book. To me it is better than the others, more interesting so far. Please do not

print till you get this back. Proof correcting is the main thing; 80% faults arise then." 1-2-65.

"This proved to me far more interesting than the earlier work, as it consists largely of incidents designed to show the abnormal powers of the Guru even at a distance, and short snatches of conversation which portray Him far more clearly than the long precepts of the other book.

Parts of this book have given me real pleasure in reading, and I thank the author for the kindness of sending it to me in advance. Well, all best congratulations for a magnificent piece of work under the Beloved's guidance and with His help, and all good wishes for an early birth of this book into the world of printed books." 7th February 1965.

Thakur had thousands of devotees all over India and abroad and corresponded with them immensely injecting precepts of nectar both spiritual and mundane. In a letter to Atal Behari Nandi dated 1-1-'07, he slightly hinted about His vast correspondence even at such an early date of His coming to be known as one of the greatest in higher spiritual planes as, "Brother dear, no more letters can I write, they are costing 6 to 7 rupees postage." The cost of a post card then was 3 pies ie., quarter anna and for 7 rupees means 7×64 equal to 448 cards per month. Even at this rate from 1906 when His divinity began to be realised slowly even abroad through the Hindu Spiritual Magazine, upto 1927 during which period the correspondence must have doubled or tripled, He should have written not less than two lakhs of letters to countless devotees, containing invaluable precepts relating to different aspects of human life

material, moral and spiritual. Many devotees moved with Him for more than 10 to 15 years and experienced His divinity etc, and the life of such a one is a big volume by itself. If however, all the letters are available and all the experiences of all the devotees have been recorded and preserved, that itself would have been a great Epic on a par with Sri Ramayanam, Sri Maha Bharatam and Sri Bhagavatam, presenting more easy ways to win the Lord of Love in this Iron Age. But the Lord's will is otherwise. Except one or two per cent, all those letters, and the experiences of many devotees, His revelations, His Leelas, all went to the grave along with those devotees. The very few alive have become old, almost disabled to write or dictate or remember what they had seen, experienced and enjoyed. What we are attempting to record and preserve to the world at this late hour cannot be even a drop in the great ocean or a particle of sand in the great desert of Sahara. The materials gathered by Mahatma Sisir Kumar Ghosh to write about the life of Sri Haranath have been lost totally, not even a little trace can be found. I venture to attempt this from the very few remnants, a few experiences recorded by some of the foremost devotees, a few letters published during His time and some secured after His demise, and some books and magazines published during His sojourn and afterwards that are available being the only source for writing anything about Him.

The original literature about Him was published in Bengali during His sojourn and after His demise. A few were written in English and some were translated into English, namely Pagal Haranath parts 1 and 2, and Upadeshamrita. Since more than 2 decades even this literature is not available, no new editions published, even

old copies of those books could not be secured. At this juncture in about 1960—1961, Shri Girija Shankar Ghar, M.A., Vice Principal of Sri Ramananda College, Bishnupur, collected some hitherto unpublished letters of Thakurji and secured some old copies of Pagal Haranath parts 3 and 4; and Haranath Smritis etc. (Bengali editions). He began to translate them into English at my special appeal, and has been pleased to supply me the needed material to turn out these works and publish them for the benefit of humanity. With his help and with the help of the previous publications I am made to venture on its publication in English in different volumes presenting different phases of His life, teachings and Mission of Love. The main reason for publishing it in English, though the present tinge of the country is not for the English medium, is for the wide publicity of His Mission of love and teaching throughout the whole world. The worldwide language at present is English. If the work is translated into English from Bengali, then it can be translated into every language of every country where English is known, and the Lord's intention and hearty desire is that the propagation of His Mission should not be confined to India only, but spread all over the world, to all humanity, to the children of that one God scattered all over the world who are eager to love Him and be loved by Him. His, is of the world religion, does not belong to one race or one country. Every one has a right to enjoy it.

In my hurry to publish this as a memento on the occasion of the celebration of the "**Birth Centenary Day of Sri Thakur Haranath**", I could not make it as perfect as I wished, I could not get the English corrected by the learned who are masters of and command

the language, a great many printing mistakes might have crept in the composition of the Book, and remembering the short time I have got to have it written and published after the publication of Pagal Haranath, part-5 in October 1964, I beg the reader's pardon for such. It is my humble submission—any suggestion, correction or advice of any kind by the learned reader that may give polish to the work in any way is welcomed with great reverence and gratitude. If the Lord wishes, I have hopes to mend my shortcomings in our next edition of this book.

Reference-numbers have been omitted as it would facilitate reading a good deal, though that would take away the authenticity of the work. Any reader who doubts about the authenticity of the material can clarify his doubts with a reference to the source—"Books and Magazines" mentioned below.

The aim of these publications is, not either for money or fame but, to propagate the Lord's Message and Mission of Love to every door all over the world amongst all religions, sects and creeds; so that what those that moved with Him and whom the Lord drew to Himself enjoyed, the humanity at large also may enjoy and be benefited. Free distribution of these is beyond our power in these hard days, and hence a little more than the actual cost meted out in its printing and publishing has been put as the nominal price of the book, to facilitate an average devotee or any other might be able to possess one and keep it as his constant companion. The sale proceeds of these books will be utilised for publishing other manuscripts ready for publication and waiting only for financial help.

I owe my great indebtedness to Prof. Sri Girija Shankar Ghar who has been kind enough to furnish me with the materials with him and to translate Bengali literature to help me in the divine cause. I also owe my indebtedness to the authors of the "Source-Books, Magazines, pamphlets", from which I borrowed material. All those who have employed their time and energy in publishing this Book are objects of our infinite gratitude and thanks.

Source - Books and Journals.

1. Haranath Smritis, Parts 1 to 12. (H. Sm-1 to H. Sm-12)
2. Sri Kusum Haranath Journals, edited by Sri L. Hari Hara Ayyar, Hyderabad-(1950-54)
3. Sri Kusum Haranath Journals of 1937, edited by Sri. M. Sriramamurty M. A. L. LB., Vizianagaram.
4. Lord of Love by Sri R. Veerabhadra rao.
5. Pagal Haranath-Part- 5 (English edition) by A. Ramakrishnasastri.
6. Mohan Murali 1926.
7. A brief study of the Leelas and the Life of Sri Sri Thakur Haranath by Narayan Chandra Ghosh.
8. Some other pamphlets and collections by others.
9. Reminiscences of Devotees.
10. Amara Abhignata, Parts 1 to 4, by Sri A. K. Gupta, Barishal.

Date : 2-7-1965
 Station : Rajahmundry,
 Andhra Pradesh. }

Ever in His Service,

Akella Ramakrishna Sastri.



SRI SRI THAKUR HARANATH IN KASHMIR

Advent : 1 - 7 - 1965

Demise : 25 - 5 - 1927

INTRODUCTION

Part-I. Brief Account of Sri Haranath.

Incarnation - Krishna, Gouranga and Haranath-
Sri Haranath - Haranath the Supreme Lover.

1. Incarnation.

The Goal of Life: The essence of creation is Love, the world is not an illusion or a dream but is real, being the manifestation of Divine Love in and through which the Lord is realising His infinite Love. The sumum bonum of life is not the attainment of Mukti or the realisation of oneness with God, but to serve the Lord through Love. For, such a life is no longer considered full of pains and evils as Sankhya, Vedanta and Buddhism have put it, nor the world a sea of troubles infested with wild and terrible beasts. To one who loves his God, Mukti or Nirvana cannot be the highest goal. He does not want to merge himself in the Lord but to retain his separate entity in order to enjoy His love and serve Him. He realises that he has come to play a part in this theatre of existence, a part assigned to him after proper appraisalment of his capacity by the great Dramatic Director behind the scene. His one and sole duty, therefore is to play his part well, to win His approbation after it is played, and wait his turn for the next part to be assigned to him, thereby serving the Lord in that way to the best of his ability and power.

Incarnation: The Avatar is God manifest in human form. He who is Omniscient and Omnipresent, who is the very personification of Universal Love, who

attracts to Himself the adoration of thousands, even of the wise and the learned, such a man you may verily call an Avatar, the manifestation of Divine Power in human shape.

The Avatars - ten of them and more are the manifestations of the Oversoul. When there is an Avatara amid men, it does not mean that the Oversoul has come and occupied a human body, that It is then to be found nowhere else in the Universe, that infinite space has emptied itself but for this one spot. It means that the Supreme Power has chosen to express Itself tangibly through a human being and make Its impact felt by the human race for its elevation.

It should not be understood that when God becomes man, He should show the weaknesses of human nature, such as anger, lust and greed. He shows the best qualities of human nature, qualities that others can emulate, qualities which inspire love in their hearts and attract them towards Him and compel them to render Him disinterested service.

It must also be remembered that when God becomes man, the divine qualities (*i. e. power and glory*) are not entirely absent. They are purposefully kept in the background, and are called forth only when there is need for them, when but for the exercise of which His devotees are likely to be involved in very great disaster. On such occasions, however, the Avatar takes care to manage the Leelas in such a way that the devotees' minds are either unimpressed with their miraculous aspect, or being impressed they quickly forget it, treating it as a dream, or ascribing it to some extraneous power, rather than to any qualities innate in the Avatar Himself.

Later Avatars : In the Avatars that followed Krishnavatar, we find the human disguise of the Lord emphasised to a greater degree. When Gouranga showed many wonderful leelas, people believed that Krishna had actually entered into the body of Gouranga in order to bring about those manifestations. They saw Him frequently repeating the name Krishna and also asking others to do so. This made many of them think that He was a devotee of Krishna. He resolved to conquer mankind with love and love alone. So appearing as a Brahmin mendicant He went about giving Harinam to all without distinction, and converted even the wickedest of men into holy saints.

Sri Haranath's life is a puzzle to people who have not yet understood the way in which the Avatars carry out the purpose for which they come. "My inner and outer selves are different, that is why you find it so difficult to recognise me", He said on one occasion. Gouranga was a Sannyasi, and as such commanded the respect of people who came to Him. But Sri Haranath appeared to people who came to Him as no more than an ordinary householder, with none of the marks of saintliness in Him. In His letters to His devotees. He often described Himself as a sinner. From this we realise that He was not content to be a man merely. He claimed to be a sinner among sinners. How misleading a mask it was! When Sri Haranath spoke of Himself as a sinner we should not take Him to mean that He had in Him any sinful qualities; original are acquired. His was the purest and noblest of lives ever lived. "I love you", said He once to a circle of devotees, "because it is my nature to love; I wait not to see whether you are virtuous or sinful,"

2. Krishna, Gouranga and Haranath.

The same Soul that came once as Rama and another time as Krishna has come again as Haranath.

The advent of Sri Radha and Krishna in this world, and their lives and sports and leelas in Brindavan, showed us for the first time since the creation of the material world, how the Lord loves us and gave to the world a taste of the Divine love towards the Leelas. Those who already know about the life of Radha Krishna in Brindavan, know fully well that Their lives were full of love. It was a pure giving and taking-exchange of love. The Brajbasis are the most fortunate dwellers of Braja in Brindavan including even the animals, birds, insects, trees and plants who also had the taste of that sweet Divine Love.

About 500 hundred years ago the Lord in His infinite love and mercy for us again appeared in this most holy and fortunate land of ours to give to the Leelas once more a taste of that Divine Love in the person of Lord Gouranga in Bengal. He travelled on foot from place to place in the whole of India and resuscitated that path of love and service of the Lord Sri Krishna throughout the length and breadth of India and gave once more to those fortunate souls who came in contact with Him a taste of Their Divine love. And thus again was received the path of the Lord God through love and service.

But again in these hard times - in this so called Scientific and rationalistic age. with all its modern inventions and discoveries, when our firm faith and love towards God is being lost, the advent of the Lord in the persons of Sri Haranath and His divine consort

Kusumakumari Devi in our midst has been most welcome and opportune. It is no longer a secret that our Lord Thakur Haranath and His beloved consort are the personifications of the Divine Love - Radha Krishna, and this much is sufficient to note that they have been acknowledged by different persons of different nationalities and creeds in India and outside as the incarnation of Divinity.

The Sannyasi, studiously keeping himself aloof from women folk, has disappeared; in His place has appeared a Grihi, fed and sustained by the affection of its mother. Sri Haranath is merely a continuation of Gourangavatar. Lord Gouranga as a Sannyasi refrained from mixing with women and with people with a high status in society, such as princes, Jagirdars, rich merchants etc. So the message of Love and devotion that He had brought into the world was not broadcast to one and all. He came again as a householder in the shape of Haranath, and mixing freely with all classes of people, including women and followers of other faiths, viz. Christians, Muslims, Parsis etc., was able to deliver the same message under better auspices.

Sri Haranath is a complex Avatar. There is reason to believe that He is a combination of Srf Adwaitacharya, Sri Nityananda and Sri Gouranga. These are regarded as Avatars of Sadasiva, Sankarshana and Krishna. Like Adwaitacharya our Lord was an expert in explaining sacred texts and clearing the doubts of His follower; like Sri Nityananda, He took the burden of other people's sins and sufferings and made them free to practise devotion without hindrance from their past karmas; and like Sri Gouranga He filled His devotees' hearts with Prema (*pure love*). The second period

of Haranath's life was nothing but a re-enacting of the Brindavan Leela, which Gour had begun but left unfinished. However, the principal element, namely, the Ras-Leela was present in all these three Leelas. In Krishna Leela, Krishna divided Himself into as many as there were Gopis in the Rasa arena; in Haranath Leela, Haranath divided Himself into as many as there were Antaranga Bhaktas in His fold, to be constantly with them in the dance of life. Sri Gouranga also re-enacted the Ras-Leela in His sankirtan, but the outward forms of the Gopis being all changed, the world could not know of it. Haranath carried on the Ras-Leela in the same phase as Gour had done, so the world could not detect it also. In Gour' Kirtan, Gour was Radha Krishna in one, in Haranath Kirtan-Haranath was similarly Radha-Krishna in one, and their respective devotees danced and sang round them in Prema.

3. Sri Haranath.

Thakur Haranath is also known as Pagal Haranath, for He was crazy with the love of God and Man, is by many regarded as a Mahapurusha of incomparable power and mercy, and by many more regarded and worshipped as an Avatar and World-Saviour. Born in 1865 in a Bengali Brahmin family of Sonamukhi, Bankura District, West Bengal, Haranath lived a life not rich or successful according to popular worldly standards, but judged by a higher standard, a life attended with the greatest achievement given to man, namely the divine sublimation of the hearts of thousands of sinners. The human revelations of the Supreme and their withdrawal are shrouded in mystery with Lord Haranath. He studied up to B.A., served for some years in Kashmir in

Dharmartha Office, and spent the last 14 years of his life on retirement until 1927, propagating Krishna Bhakti.

Though a Bengali Brahmin by birth, He was not swayed by caste or communal prejudices. He was the very embodiment of universal love. His message to humanity is delivered in the many hundreds of letters that he wrote to his devotees. These letters are in simple language. Like every other great teacher, His instruction insists on the ethical life, but that is not enough. One does not begin to perform one's duty as man until one has surrendered to the divine and has learnt to take hold of Krishna's feet. To Him, Krishna is the Supreme. "Krishna" is the name by which He calls the Supreme Being.

He was not only pure minded, like Nityananda, He was full of happiness. Everything He did, however trivial it might be, brought happiness to Himself and to others. His Name itself could bring happiness, anything done in His Name or according to His advice resulted in happiness. He hated none, was friendly and merciful towards all creatures. He had no egoism, He was equally indifferent to pain and pleasure and was also full of patience and forbearance.

A number of mysterious incidents in His infant days made an impression upon His parents and neighbours who realised that their Son was a wonderful Being and they could not think of any thing but Him. Even when he was a boy of six years many people took Him for a great devotee. He was appointed a leader of a society for the propagation of the Lord's Name, started by the villagers. Even at that young age He showed Himself to be adept in music and dancing. His activities in the direction of organizing and conducting

Sankirtan parties, coupled with His frequent discourses to boys of His own age on the infinite power of the repetition of the Divine Name, made all His friends Godminded.

As a boy and a young man, He did not display any academic brilliance outwardly. He was a common householder serving in an odd office in remote Kashmir, and He was a father not much attached to home. But in other directions His life was a dazzling wonder. The divine element in the Lord which ran hand in hand with the human till about His middle age, came to dominate His career afterwards. The veil was drawn aside and the Avatar began to shine in all His splendour. The Lord leapt into tremendous activity, scattering Light and Love among the hundreds and thousands that began to flock round Him like the Gopis of old who were charmed by the flute call of Sri Krishna. His love and compassion rested on all men, beasts and birds and even the mute creation. To bless the poor and the devout, to heal the rich and suffering, to protect the helpless and desperate, to move through the ranks, recall the stragglers, refresh the outworn, praise and reinspire the brave, and forgive those who sought to injure Him—that was the round of work in the daily life of Lord Haranath. He has Himself undergone human and wordly turmoils before showing a way out. He fought against the calamities which usually come upon a worldly man and shows the ways and methods of doing so. He has led a married life, from which husbands and wives should take lessons of establishing an ultimate union with the Lord of one and all, from whom we have all emanated.

Sri Haranath having lost His father in his infancy, the burden of bringing Him up and His elder brother as well as sisters devolved upon His mother. He was so much devoted to her that He never liked to part with her even for short periods. When He obtained a job in distant Kashmir, and found it necessary to be separated from her, He instructed His wife, Sri Kusumkumari-devi, to serve His mother, to see that all her wants and comforts were unstintingly provided for. In many of His letters to Sri Kusum kumaridevi which He wrote from Kashmir He refers again and again to the desirability of keeping His mother pleased by every possible means. The history of the world hardly affords a parallel to the devout feelings that Sri Haranath entertained towards His mother. He who taught the world to recognise entire womankind as the incarnation of the Divine Mother that gives birth to the universe of spirit and matter, and sustains its progress from day to day, could not be expected to grant His own mother anything less than the same status. He sincerely believed, and taught His wife also to believe, that the prosperity of their family depended upon His mother remaining pleased with them both. The letters that He wrote to Sri Kusumkumaridevi from Kashmir are interesting. They reveal Him as an ideal son and an ideal husband. It is difficult to say which aspect of His was greater, for both are in their essence super-human.

He retired from State service in 1914 on pension. After retirement, Thakur's life continued to be purely itinerary. From April 1896 up to His retirement from the physical world in May 1927, He visited various parts of India, some in the discharge of His official

duties and some in course of His Mission work. From Dhanushkodi in the south to Amaranath on the top of Himalayas, from Rawalpindi to Calcutta and East Bengal, including Chittagong, Assam and Rangoon, He had devotees and admirers in every town and village of importance in India. After retirement, He devoted the rest of His life to His Divine mission of making men Godminded by visiting different parts of the country. He filled His devotees with eternal joy by emotional sankirtan. He mysteriously attracted them through His pen. Several of them had the blessed fortune of getting solace through His letters, which contained His invaluable instructions and blessings of grace and mercy. Through His letters, He has infused light in the life of human beings - the light that awakens, the light that destroys the impurities and dispels darkness, the light that penetrates into the innermost of one's heart, the light that never fails. He has cultivated the Sentiment of love for the Lord through His letters and has led human beings to the path of the Infinite. These letters show the cause of failure in life and point out the way to avoid it. They teach the sacrifice of selfishness, which renders us subordinate to circumstances. They contain spiritual truth and show the way out of undesirable conditions. The letters lay down the laws of life, show the real might in meekness, generate greatness and goodness, and make a heaven in the heart of every human being.

Invitations poured in from His various devotees and admirers of distant places to come and see them. They built Ashrams, some private, some public bearing His name, and He was requested to come and live there. Thakur Haranath came to be known and believed by some of His devotees as Sri Gouranga; so, when not able

to get Him in person, they installed His photo in their Ashrams and made arrangements for its daily worship. When things were at this pass, ie. when Thakur was indisposed both physically and mentally, a pressing invitation came from a gentleman of Howrah (Sjt. P.C. Ganguly) to come and visit his place on the 4th May 1927. Thakur had just then returned to Sonamukhi after making a tour of nearly the half of India, at the call of His devotees. Thakur was then very much exhausted and had grown so weak and pale that His wife Sri Kusumkumari Devi and two sons would not allow Him to come to Howrah at that time. Pliant as He was by nature, He could at times be so obstinate that nobody would dare to oppose Him. So, tearing Himself from their entreaties and at the imminent risk of His life, He came away to Howrah with the messenger who had been sent to bring Him.

The wide fame of Thakur began to draw men (*both sincere and insincere*) in numbers towards Him, and the same obstacle, which had impeded the path of Sri Gouranga during His life on earth and hastened His sudden departure from this world, reappeared again. A body of hypocrites and self-seekers gathered round Thakur. They invited Him to their houses not for any love they bore towards Him, but simply to feed fat on the vanity that reigned supreme in their hearts. They held feasts not in honour of the Thakur but only to show off their riches and make a boast of it afterwards that they kept such a great man at their beck and call. Some of them went so far as to say that they kept the exact weight of Thakur and could buy and sell Him in the same market. Thakur knew all this, but all merciful as He was, He would never hesitate to go to their places. Further He

did not care to shun their company as, apart from their considerations, it afforded a convenient rendezvous for Him to meet and enjoy the company of His sincere devotees.

Though Haranath in the goodness of His heart pardoned their iniquities, yet the immutable moral laws governing creation took effect upon them. Thakur's heart wept for these men but He was helpless in the matter. He had come to court love from men, to awaken love (*prema*) in them, and to ensure their co-operation and sympathy in His cause, but He met in most parts with insincerity, selfishness and hypocrisy with the mockery of love. Petulant as a child grows when it ardently desires a thing but cannot get it, Thakur's mind became quite unsettled with it; He lost His equanimity and ultimately became disgusted with life. The benignant smile, which His devotees found naturally to play upon His lips when they first came in contact with Him in about 1908 which reminded one of the Love-God of Brindavan, would sometimes disappear by the year 1924 and a deep gloom would settle over His countenance in its place. He was often seen to be moody and thoughtful, reviving only when any one of His anta-ranga Bhaktas come near Him. At times He appeared to be so solemn and abstracted that even the members of His family feared to approach Him.

He wrote to one of His devotees about 19/20th May 1927 about the then condition of His health thus : "Dada, I myself cannot understand what has happened to me. I feel as if I am a newcomer and am among unknown persons - am living in an unfamiliar place. Even the face of my wife, children, kith and kin seem unfamiliar to me. I cannot recognise anything of what

I see all around. My life has become quite unbearable. I do not know what is Krishna's will". (*A. K. Gupta-Amara Abhignata, part-4*)

In the morning of 25th May 1927 Sri Haranath drank tea together with the people of the village and had various gossips. The barber coming suddenly told all to shave; some objected saying that it was not yet the time for that.

Thakur said : " Such a big Banerji family ! If any-one dies suddenly shaving has to be stopped for ten days," and compelled all to shave. Again after some time in course of talk He said :— "If I die suddenly, you will not have much inconvenience. There is sandal wood in the garden house itself and Ghee in the house here". He wrote five or six letters to His devotees, suffered much towards the latter part of the day and at about 9-30 p. m. He disappeared from the body.

His, is the Gospel of Love. The surest and the easiest way to reach the Supreme, He taught us is to love Him and be loved by Him, not in any abstruse philosophical manner; not in an abstract intellectual atmosphere of ideas but in deeply personal intimate ways of service and devotion. For loving the Lord no elaborate rites or rituals are necessary. Lord Haranath needs not the external paraphernalia of devotion. Taking the Name of the Supreme - be it that of Haranath, Krishna, Christ, Gouranga or Rama-with purity of heart and absolute surrender of the self, is the best and the highest form of worship. The Name of the Supreme is all, because as the Lord said times without number there is infinite potency in His Name. Haranath knows His own work better than we. His first process is to convert the sinners into good men and then to fill them with

love for Himself and for humanity at large. Haranath is equally loving, and His mercy is for all including the wicked. It is in the nature of the Lord to love without being attached. Where there is attachment, there is selfishness, and because the Lord is absolutely unselfish, His love is of the purest brand and His store of mercy simply inexhaustible. In His lifetime Haranath was regarded by some as a great saint or Mahapurusha, by some others as merely a householder, and by many more as the Supreme Himself in human form.

To know Him : It is absolutely impossible for us to know His presence except by His dearest Bhaktas to whom He kindly reveals His existence. We may not at once know Haranath, as He too appears in ordinary human form. But when once we realise His Divine Mercy, we will know His greatness and glory.

His ideal life : To teach by word of mouth or by means of books is comparatively easy. To live as one teaches is rare. The rarest is to make others also live the ideal. Haranath taught the Gospel of universal Love, lived the ideal He taught, and is still today a source of perennial inspiration to thousands of His devotees all over India and abroad. His was an intensely human, yet a mysterious and divine life. Hindu mysticism at its highest levels, as exemplified in such personalities as Krishna, Gouranga and Haranath, holds within itself the master-key to the mystery of Life.

Things liked by Sri Haranath : Among flowers of good smell – specially the rose was His favourite. If season flowers of various kinds, scentless but of various colours were kept near Him, He praised their beauty from a distance but did not always take them in His hand and inspect them by handling them or did not

show any special regard or them in any other way. Of the fragrant flowers also He did not like flowers of strong scent (*champa for example*) but He preferred much Bel, Mallika' Shepalika and such other flowers of sweet and mild perfumes. He did not like to wear on His neck a garland of flowers, even if they were roses. If some one put one on Him He took it off after a short while. If any one objected, He said sometimes, "Do you not see that there are worms in those flowers?", sometimes said, "Do you know how many places those flowers have traversed?", sometimes said smilingly, "The shirt will be wet with the water you have given to the flowers"

At the time of worshipping His feet the devotees used only Tulasi leaves with sandal-paste instead of Bilva leaves. He did not object to placing Tulasi leaves on His feet. About 'Naivedya' one kind of fruits appeared to be His favourite at one time, another kind at another time. Well ripe Kadali (*Bananas*), annas, custard apples, papaws and pomegranates He accepted with fondness. He was fond of oranges, the best good mangoes were always very dear to Him. Of sweets, He was fond of Pantua and Rasagolla; He liked Rasagolla more than Sandesh.

Of drinks tea occupied the first place. After meals He sometimes drank cocoanut milk.

In His later stage 'tambul' had to be smashed.

At first Thakur smoked tobacco almost always. After some years tobacco did not seem so dear; He became inclined towards cigarettes only. Afterwards He lessened that also. If anyone offered a cigarette to Him He accepted that cigarette, but using that for a little while only He gave away that cigarette to some one else as prasad.

About Himself : When asked who He was, He would say, "I was an ordinary man in flesh and blood like any one of you. Sri Krishna has appointed me to be your teacher and guide, and I am so. I am great because it has pleased Him to make me so ; I am great by the Lord's appointment". He adds, "Sri Krishna, if it so pleases Him, may take away the appointment from me any moment and appoint any one of you in my place ; then I shall be no greater than an ordinary man. He has made me a public servant and I am always at your service. You see me perform miracles and appear before you in ethereal body but the glory of it lies not in me but in Sri Krishna. Your firm faith in me as Supreme God draws the Supreme God to manifest Himself to you in my shape. It is no wonder, for you often see men make images of clay and worship them in the belief that the Supreme God is located in them in person ; and this firm faith in them, you have heard, makes the Supreme God appear in the shapes which men thus give to Him, relieves them of the distress they suffer, and fills their hearts with light and joy divine and finally rescues them from the slavery of Maya.'

A true friend : The Lord is the Divine friend to every one of His devotees, consoling, comforting, giving the pleasure of His company, providing for his welfare and planning and working for his best. Surely he who makes Haranath his friend need never be in despair.

His compassion for sinners : Great sages and divine personalities are no doubt kind and merciful to the virtuous. But to pick out sinners for special favours is an attribute of the All-High. And that is exactly the play we find in Haranath. Says Atal

Behari Nandi, "As the poor alone are attended to in a charitable hospital, so does our Thakur show greater mercy to the humble sinners". Haranath has been known to have showered His grace even on those who have never heard of Him. He took upon Himself the entire responsibility and duties of His devotees who resigned themselves to His will, not merely in respect of their spiritual affairs but also in respect of their ordinary mundane affairs of life.

Effect of His contact: In Him there was the tranquillity of a Sad - Guru which He could transmit to others if He chose. While affording glimpses of the Almighty, He would with great humility observe, "It is sufficient for you to know that my sakti is greater than yours". Besides the saintly persons that came to Him, there came to Him also worldly-minded people, but these, by dint of their holy contact with Sri Haranath underwent such thorough metamorphosis ere long, that they gave up their worldly hankerings and evil propensities and learnt to love Him for His own sake. After getting Him, they also renounced their orthodox ideas of worship and surrendered themselves entirely to Him. At His feet gathered together in mutual love and fraternity devotees of different castes, nationalities, religions and cultures.

In His presence : In His presence all divisions and differences were cast aside. It was not a forced unity but spontaneous spirit of love that possessed their hearts. During His presence people forgot the knowledge about the sex and experienced that innocent love was pervading throughout, which could be described as "Vraj Bhav". In His august presence, thousands of

Bhaktas felt individually that Sri Haranath was their beloved Friend, and took keen interest in them. While He was leaving for another destination, Bhaktas who went to the station to give a send-off were actually shedding tears on account of His separation from them. He was so loving and merciful that in His presence even the sinners' hearts were melted and soothed and they forgot their sins and attained a new life and light.

His company : His company gave many so much courage that they did not care for any worldly prosperity and also they could treat important personages like Rajas, Maharajas or high Government Officials on equal terms without encroaching upon their respect, and the more important part of this affair was that every soul that got attached to the feet of His Holiness was inclined to take the Lord's Name and to be devoted to Sankirtan.

An inclination for the acquisition for Divinity occupied the spaces of mind formerly filled up with a desire for enjoyment of worldly pleasures and they had not to struggle in the least for a change for the better.

His holy touch : Sri Haranath was always endowed with six divine attributes, Yasha, Shree, Gyan etc. He was also full of the Mahabhava of Incarnations. His deportment and bearing fully merited the description in the sloka, "Vajradapi", which says that ordinary minds cannot penetrate into the secret of great souls who are at the same time hard as Indra's thunderbolt and soft as the tenderest of flowers. Those who came to argue with Him got nothing out of Him. To them He was hard and also to the haughty and imperious. But to the humble seeker He revealed Himself as

Hara Gopal, the innocent Divine Child. To some He was the Sad-Guru, and as a Sad-Guru He was truly the one without a second.

In the human play of Haranath He came to affiliate us, make us so many members of His Family. So in no case did He like to be formally united with anyone through a mantra, but preferred the manner in which Gopis became united with Krishna. Haranath, as would appear from the tenor of His letters as well from His behaviour with His devotees, never tried to peep into the state of morality or immorality of any person who came in His contact but only looked into the degree of love he bore towards Him; if He found that love to be sincere and pure, that is unalloyed with any selfish motive, He would at once take him into His embrace; to make him His own, no matter however sinful or delinquent he might otherwise be at the time. He would imbue with prema everybody whom He would once touch. Every person whom Haranath had once embraced as His own at once became premful. It was then the devotees understood why the Lord used to put so little value on the Spiritual, Moral Law, for they saw the moment a man became premful in this way Love became the guiding principle of his life and steered him in the right direction without his having on any occasion to take the help of the spiritual or moral laws to guide his conduct. In other words the man became a saint without his ever striving for it. His supernatural lustre and love was transmitted to the person who looked at Him. The Lord was powerful enough to instil and generate love and spirituality by a mere glance or divine touch - the blessed state which was not obtained even by "Yogis" in spite of their great austerities and penances for ages together. A

mere physical touch of the Lord made even the most hard-hearted people shed tears.

His dealings : The Lord had a wonderful magnetic charm. One who was attracted to Him could never wish to be parted from Him even for a second. He evinced great patience in His dealings with devotees who often plied Him with all sorts of questions. He would always give suitable answers, because He knew every man's hankerings and the state of his previous development. He would deal with each and every one according to his or her character. He knew the inward motives of every one coming to Him. Thakur and holy Mother never made any distinction between rich and poor, high caste and low caste, but accorded equal love to all. And once they bestowed Their love on any one, there would never be a cessation in its flow, even though the object of it might forget Them for a time. It was enough if one had seen Him once, or got into touch with Him by correspondence. From that very moment He began to show towards such a one an intimacy and interest which in ordinary cases even long years of personal contact could not have produced. His advice was always apt having particular reference to the tastes or aspirations of His interviewer or correspondent, and always helpful and uplifting. He seemed to see straight into the heart of an individual and forthwith supplied to it strength, sympathy, breadth of vision, and other qualities necessary for the cultivation of devotion. So nobody who came to Him could go away without being benefited. Another noteworthy feature in Him was the fact that however numerous might be the devotees who gathered round Him. He used to comprehend at one sweep all their unexpressed thoughts and feelings, and showed His love and sympathy

for them in a manner they could not fail to grasp. And the wonder was that each one in the crowd felt that he had received His full attention, and as his acquaintance with Him ripened with fresh contacts, he came to believe that he had become His favourite devotee.

He enters one's life, reshapes it altogether, leads the mind to greater peace, heals the body, tranquillises and restores the spirit.

Woman's place : It is to be remarked in this connection that in Thakurji's dispensation, women are accorded the highest status. In no other known gospel or religious system do we find woman so highly exalted. This is because woman is by nature more capable of unselfish love and devotion than man. Among Haranath's devotees there are many ladies of a sublime and saintly character in different parts of India. They are as it were the sweetest flowers in Haranath's garden. They have realised at once the divinity and loveableness of Haranath. He has become a child to them and He plays with them as a tender child. And they on their part feed Him with all the delicate motherly love of which they only are capable. They are set by Thakurji the task of illustrating in their lives how unselfishly to love Him. They are teachers of Bhakti in practice. They may be said to be 'amshas' and 'Kalas' of Bhagawati Mahamaya Herself, the ever-divine consort of the Lord of the three worlds.

Miracles : Haranath was born spiritual i. e. He possessed a power, not physical or mechanical, which was supposed to cause certain spiritualistic phenomena. He possessed these psychic powers from His infancy.

He was not the man to amuse His fellow beings with His wonderful powers, and He kept Himself away from the public gaze and refused absolutely to show His physical powers except to those who were spiritually or physically ill and devotedly persistent. He performed the so-called mystic psychic phenomena in a very limited number of cases. During His sojourn on earth in His so-called physical frame, His devotees saw many things happen, which in the ordinary course of events they could not explain otherwise than as miracles. One most curious fact they observed then was that the Lord would never take the glory of them upon Himself, would always remain indifferent as regards these occurrences. He would when asked for elucidation explain them away by saying that Krishna in His supreme love to confirm them in their faith, made such impossibles possible.

To obtain His grace : If any one really wants to have His divine grace they must remember the Lord with firm faith and the whole sealed book of His Leelas will be opened to them. Try this and open the gates of your heart, and let His message of Love enter in. If you want real peace and happiness follow our Lord. Though He is not present bodily on this earth, yet there has been no hindrance to His Leelas.

4, Haranath the Supreme Lover.

Love : "Love is the key which unlocks all doors." He said on one occasion, "This world is made by God to teach us the lessons of love." He impressed this principle upon all people who came to Him for guidance. Among His fold were Christians, Muslims and Parsis as well as Hindus. Women and children, being purer and

more tender-hearted, were more easily attracted to Him than men, and naturally they obtained the first share of His kind and benevolent attention. Though born a high-class Brahman, He freely mingled and dined with people of all castes and communities. In His company all differences of race and creed were entirely forgotten and people were carried away in a surge of love.

Play of love : The Lord's play is of infinite variety and the love He inspires also takes infinite forms. Though no two devotees can love Lord in the same manner, yet it is possible to generalise the different forms of love generated in the hearts of devotees and to study how each one of them reacts to the stimulus given by the Lord.

Pure love when once it has been kindled, can take any one of the following forms (*known as bhavas*)-Santa-bhava, Dasyabhava. Sakhyabhava. Vatsalyabhava, Madhurbhava, and Mahabhava. Sri Haranath was a perfect exponent of the laws governing these Bhavas and, what is more important, He was able to communicate to each devotee from His own infinite store of Prema, the particular Bhava that suited the devotee's temper, training and constitution. In this incarnation He chose and presented unparalleled Vatsalya Bhava throughout His life, more than any other Bhava.

Vatsalya Bhava : In this state the devotee is filled with tenderness like that of a parent and regards the Lord as no more than a child whose safety and bringing up are his special charges. The devotee is really in the position of a superior, and the Lord appears as one unable to help Himself, and depending entirely upon the care and attention of His devotee. The Lord plays the

part of a child in exact correspondence with ordinary child-nature. He is playful and naughty, often cries for a trifle, and in the exuberance of His liveliness plays many a mischievous prank and in return gets scolded, and sometimes even thrashed by His father or mother. Of course the devotee's love for Him remains unfathomable; it exceeds a million times the love which an ordinary father can have for his child. The happiness that the devotee feels while attending to the personal needs of the divine Child in the matter of food and clothing or putting Him to bed or seeing Him play with other children is such as even the Gods might envy.

There are ample grounds for believing that the Lord has been pleased to create Vatsalyabhava in the minds of a good many lady devotees and that He has, in order to strengthen this attitude of theirs, enacted all the Leelas of a divine Child, sometimes appearing as the infant Gopal, sometimes appearing in His own form of Haranath as it must have been when He was a child, and sat on their laps. At that time their breasts would overflow with milk, though they might be women actually barren, or long past the child-bearing age, and they would be given the opportunity to suckle Him. "As I have come, calling you mother", He once wrote to a lady devotee, "take me upon your knees as your child. I derive much comfort in calling you mother. Don't mind me or make me a sinner. Can a child be had without bearing it in the womb? How could Yasoda become Krishna's mother, without giving birth to Him? Caress me as your own child." "Please tell my dear mother", He wrote to a husband of another lady devotee, "that her son is quite comfortable. She need not be anxious for him. Please also tell her that I am always in her lap. I cannot leave her even a single moment."

Sometimes He would come as a boy of ten or twelve years of age and partake of such offerings as butter, milk, cakes, etc. as might be placed before His picture or image in His devotees' homes. He would also freely mix and play with the children there. When His identity was discovered, or even suspected, He would suddenly disappear, lest He be followed and pestered by curiosity hunters. As the ladies who belong to this group are reticent about their experiences, only a few cases of such devotion have come to light. Sri Yasoda Ma of Bankura, Sri Tamalini Ma of Midnapur, Sri Kameswaribai of Berhampore and Srimati Vimala Ma of Bombay are some of the noteworthy examples of motherly devotion, as can be understood from some of the published letters of Haranath and some of their own statements. "Let her not be anxious for me, she is my Yasoda Ma. No one knows how to love like her. She is affection personified. May she live long, and be happier in life" (*letter to A. S. N. D/ 19—9—17*). These are the terms the Lord has referred to Kameswari Bai. In similar strain, He has referred to Smt. Vimala Ma also, "You are my Yasoda Ma, and I am your Gopal," says He in one of His letters to her. "Love me this way in my every incarnation." Some lady devotees have felt that He is always present with them in the form of a shadow, which often materialises itself, becomes visible to the naked eye, and shows all the symptoms of a physical body, such as speaking, eating, drinking etc.

Disease transferring : Haranath displayed mercy in abundant measure. He was prepared to identify Himself with all and save them, the sinners claiming His attention first in this matter. He used to say "Sinners are practical teachers, they do immense

service to humanity, not by precept but by practice. They are by no means to be hated. The Lord incarnates for the sake of sinners not for the virtuous." He showed greater mercy to the humble sinners. People have seen with their own eyes how He often drew the diseases of others to His own body and released them from their troubles. Among numerous examples we can give one proof of this sort of disease-transference, the following is an incident which took place in Calcutta before witnesses whose veracity cannot be questioned.

"Experience of Sishir Kumar Ghoshal"

Sishir Kumar Ghoshal was a devotee residing at Bhawanipur, Calcutta. His father who was very old had been ailing for a long time and there was none to attend to his needs but Bro. Ghoshal. The Lord, aware of this, wrote to Bro. Ghoshal that the latter's principal duty in life was to serve his father. In fact he was to worship him as God, and by his blessings he could hope to be happy and prosperous in life. Bro. Ghoshal stuck to this advice faithfully and as long as his father remained sick, he would never, like other devotees, leave Calcutta to attend the utsavs that used to be organised in different places. But when the Lord came to Calcutta Bro. Ghoshal could not resist the temptation to visit Him and remain in His Company from morning till late in the night, when the Lord retired for sleep. It was on one of such occasions the Lord proved His capacity for vicarious suffering.

Bro. Ghoshal was with the Lord. His father, as usual, remained bed-ridden. At about 8 or 9 p. m. one day, the Lord suddenly became seriously ill. His face indicated that He had unbearable pangs, his breathing became hard, and the stomach got bloated. With

the exception of a few men. whose services were badly needed, the rest of the devotees were asked to go away. Sharat Babu summoned some doctors to treat the Lord, but the latter would not permit any of them to enter the room. From time to time, under His instructions one or two devotees gave Him iced water to drink and also applied ice to his chest and abdomen. After two or three hours of intense suffering, the Lord showed signs of recovery. His breathing became normal and the bloating of the stomach also subsided. After a few minutes conversation with such devotees as were present, and among them was Ghoshal, the Lord retired to His bedroom, and the devotees returned to their homes.

When Brother Ghoshal reached home, the ladies blamed him for being away from his father's side at a most critical time; by 8 or 9 p. m., they said that the old gentleman had developed very serious symptoms. His breathing was hard, the stomach was bloated, and every other symptom indicated that he was on the point of death. There was none at home to run to a doctor or to go to 54, Maniktola street, whither Bro. Ghoshal had gone to see the Lord. After 2 or 3 hours of severe suffering, the old gentleman somehow recovered. It was nothing short of a miracle. Bro. Ghoshal was simply stunned. He could not but compare the Lord's suffering with his father's and from the similarity of symptoms and the coincidence in their timings in the two cases he could not but conclude that the Lord had purposefully withdrawn the old man's suffering, had saved him from what seemed a sure and certain death. All people who came to know of this affair were impressed by the Lord's stupendous display of love that made Him take a sheer delight in suffering for others.

Towards mute animals : That Sri Haranath had the power of communion with the souls of trees and animals is clearly established from authentic instances quoted by reliable witnesses. He once said that if He were so minded, He could make even trees and stones repeat Harinam.

A calm and unruffled mind, sweetness of temper, and capacity to love and serve all creatures, including the brute creation and even the vegetable kingdom, were the characteristics of Sri Haranath even from His infancy. "Until you learn to show kindness even after being beaten, associate first with trees and plants, then with cats and dogs and other lower animals, and lastly with human beings," said He once. From this it is clear that in His view we owe the duty of love towards both the vegetable and animal kingdoms, and that sympathetic dealings with them are a condition precedent to our acquisition of love towards humanity at large. His sitting by the side of a tiger without the least concern for His own safety in Kashmir forest; a huge snake coiling itself round His person, and after some time, at its own accord loosening its hold; while He was returning home from office, scores of birds perching on His head and shoulders; about all such phenomena He used to explain thus, - "because I was dear to Krishna, all His creatures viewed me as a friend and loved me, and that is why I am still alive. Trees and rocks did one day talk with me." Here the mystic significance of love is fully revealed. If we love God sincerely all creatures of God will necessarily love us. Conversely, if we love creatures of God impartially, God will necessarily show His love for us, but when our love for Him and His creatures becomes deep and

sincere, He gives more and more proof of His care and interest for us, and we realise Him as our best Friend. Once during the course of His journey from Govardhan to Brindavan through the open fields, big cows to the number of thousands ran towards Him and began to lick His hands and feet with great affection and with tears trickling down their cheeks. Haranath patted them familiarly on their backs and they seemed to be quite satisfied. Late N. C. Ghosh and some other Bombay devotees were the eye-witnesses of this occurrence.

Another incident supported by the testimony of the Lord Himself has come to light through the same Bro. N. C. Ghosh. It was in 1914. Haranath had resigned his job in Kashmir for reasons of health, and was coming back to Sonamukhi for good. With Him were Bros. N. C. Ghosh and a few others. As He was entering and passing through His garden, the trees and plants had suddenly changed colour. They had assumed a pale yellowish tint, and were profusely dripping forth a sort of juice which looked like tears. Such a sight our Bro. N. C. Ghosh had never seen in his lifetime. Getting curious, He asked Thakur what the cause of this strange behaviour of the trees might be. Haranath's reply was characteristic. "You should know", said He, "these trees and plants are my fathers and mothers. They are shedding tears at seeing me return home after an absence of so many years."

Towards children : When dumb creatures responded to His love in this way, what must have been the condition of the children who came under His influence? It is a fact observed by many of His devotees that whenever He visited the house of a devotee or friend, not

only the children in that home but also children of neighbours would flock round Him, and would prefer to remain in His company, forgetful of their play, and forgetful of their own parents and relations. And Sri Haranath would fully respond to their love, and join in their pranks, and would even play with them as if He Himself were a child. How tender like a mother and how very forgetful of Himself He was on such occasions, only those who had actually witnessed the scenes with their own eyes could realise. It was a common sight for people to see Him with a child, most often a stranger's child, in His lap and feeding him with His own hands from His plate. And this, despite the fact that the child was dirty, with mucus and saliva dripping from its face. The sense of cleanliness and uncleanness would never enter His mind on such occasions.

Magic of His letters: Sri Harath maintained a most voluminous correspondence with His devotees. He used to receive scores of letters from them every day, and found time to reply to all of them Himself. He never engaged a clerk or a secretary and, whether they were long or brief, His letters were all in His own hand, every word of which from beginning to end, including the address, breathed love and affection and generally contained some timely advice suitable to the need or aptitudes of His correspondent. The writing of letters was not a mere formality or etiquette with Him. In His correspondence with strangers or people who had high social or official standing He was polite, and even respectful in the true Oriental style. With His devotees however, He was very free and took delight in using terms of intimacy like, "Dear father" "Dear

mother", and so forth. With a few He seemed to get still closer and called them, 'friend', 'brother', 'sister', adding words of endearment such as "Dear, dear" etc. In exceptional cases He assumed the sentiments of a girl or woman, - it was usually in letters addressed to women and tried to create in them the idea that He was in spirit a woman, though outwardly a man.

He once compared His pen to the flute of Krishna. Haranath's pen had the same magic in it as Krishna's flute, and all who had the fortune to receive letters from Him found their emotions stirred to their utmost depths, and thenceforth became permanent devotees of His.

Interspersed in these letters are some of the most elevating thoughts ever uttered by man which prove with what eloquence and persuasiveness He could draw the minds of His devotees towards true devotion.

The intensity of His love for mankind and His readiness to transfer their burden of sins to His own shoulders, He describes in glowing terms, in some letters, as, "I only wish, ardently desire, to see all known and unknown creatures in real bliss. May the Lord bring that day very near. Totally irrespective of what is purity and what is otherwise, go on repeating the sweet name of Krishnaji, knowing Him our friend and not our Iswara. Learn to love Him." "Dear, be not astonished to hear me ask you to put your burden on me. It is my livelihood. Like coolies, I earn bread by carrying the burden of others."

He said very often, "When you have accepted me as Father, you need never ask me, give me this and give

me that. I will myself give you everything you need." First of all Thakur makes the devotee remember Him and impresses upon him the need for constant repetition of Name—any Divine Name for which the devotee may have a special liking—"Take Name, that will bring you all sorts of blessings" was the advice. He was never tired of impressing upon the minds of His followers. When the process of this Name-taking goes on for sometime with faith and earnestness, a strange unaccountable love for the Lord is generated in the mind of the devotee, and thenceforth it becomes impossible for him to forget the Lord, or to restrain the tears which begin to flow like torrents from his eyes. His mind is washed clean of all the filth and dirt that may have accumulated there in the course of the millions of births he had had since the beginning of creation. Then the Lord suddenly turns the tables and becomes a child to the devotee. Here in lies the secret of Sri Haranath addressing a devotee as "Father". He has begun the play of love, as a child in the devotee's lap, and He expects to be fed with the milk of Love. He makes the love grow more and more in intensity, until the devotee reaches the stage when he cannot bear to be separated from His protege even for a second.

The Lord was generally free in praising His devotees whenever He found them proceeding along right lines. "You are a great man dear to the Lord, the Lord loves you dearly, may you reciprocate His love and be saved," writes He to Bepin Behari. To Babu Krishнадas Seal He writes, "Dear Krishna, to tell you the truth my fate is in your hands. You are my expectation and hope. Be meeker day by day and hold the tenderest feet in your heart, and then remembering your luckless brother speak of me to Him. This will be enough to invest

me with sacredness and I shall no doubt be fit to reside in Vraja, obtaining a suitable body." Here the Lord talks as if His own salvation depended upon His devotees' efforts. How clever the suggestion and how beautiful the appeal to their hearts that they should practise pure devotion to the Lord. To the same devotee in another letter He writes encouraging him while he was seriously ill thus. "Sri Krishna is ever present in Krishna's (*Krishnadas Seal*) heart, that is why it has become a Brindavan, that is why the jeeva (*soul*) is lingering there enduring so much discomfort. If it were not a holy place, it would have fled long ago. Do not therefore feel sorry whether it remains or departs. There is gain either way, gain if it goes, gain also if it remains. It prefers however to stay for a while yet in its habitation to hear His Name sung and enjoy the pleasure."

Love through His letters : The Lord once compared Himself to a hunter and the devotees to the birds that the hunter catches. "I have caught you in my net", said He once to a group of devotees, "it is impossible for you to escape." Of course this hunter does not kill the birds. He teaches them to fly straight to Heaven, and not to run after the worms that crawl in the earth. The way in which these human birds were caught is revealed in His letters.

The letters are very important, for they are the main sources of His teachings for us. As He was averse to assuming the role of a teacher, He never wrote treatises on religion or philosophy, as most religious reformers have done. He never initiated people with mant-ras nor did He undertake to deliver public lectures. Whenever His devotees met Him, He freely conversed with them on religious topics, and gave them much

valuable advice, but this material has not been systematically collected and preserved. We are therefore forced to look to the epistles more and more for guidance and enlightenment. Every letter had an individuality and interest of its own. Although it might contain advice often given to others, it was interspersed with family and personal matters of the correspondent, and always contained some hint or suggestion meant to give him hope and encouragement. He made affectionate enquiries of the welfare of all the members in the correspondent's family. And among them, He was particularly solicitous of those who were likely to go wrong. However brief it might be, say a post card written in a hurry. His letters always contained a word or two by way of blessing to the person to whom He wrote. One peculiarity of the Lord was that He rarely indulged in predictions, yet every blessing pronounced by Him was found to be prophetic, and was always fulfilled to the very letter. The language employed by Him in His letters was always simple and sometimes even commonplace, yet the words were filled with a strange nectar, which would never satiate, though they might be read a hundred times. Read any of His letters and you find that Krishna is the subject of their discourse, the hearts of the devotees is the Field to hold the Subject, the preachings contained therein and the modes prescribed are the means to awaken remembrance of Krishna in their hearts, and their purpose is to ensure selfless love or Prema for the Lord to Jivas.

"My dear father", writes the Lord generally, when He begins correspondence with a devotee, and the very moment the Lord's letter is received, the devotee is effected with some inexplicable love for Him which

soon grows into a sort of filial tenderness towards Him, and an anxious solicitude for His welfare. The devotee begins to long for His company, and eagerly looks forward to any chance that might bring him into touch with Him, and enable him to render Him such service as lies within his means. As his affection increases, of course, it is not necessary for him to express it in so many words - the Lord being Antaryami knows all about it; we see the Lord coming closer to him in intimacy, and revealing to him many a spiritual secret, and in that process He also fills his heart with an ecstasy which he has never even dreamt of before and the taste of which makes him an everlasting slave to His lotus feet.

When we make a close comparison between letters in which the Lord addresses a devotee as "father" and those in which He uses the term "brother", we find that in the latter case He has come several paces nearer towards the devotee in intimacy, and that in tones and gestures of easy familiarity, He destroys whatever gulf may have intervened between them by reason of their difference in age, status and education. Thenceforth there is nothing but free comradeship and bonhomie between them. Then it is difficult to say who serves and who is served, for the devotee by this time is long past the stage when he is the servant, and the Lord the master.

To boys and girls : If once the Lord started addressing a devotee as "Father" or "Mother", He made it a rule thereafter to refer to the devotee's parents as grandfather and grandmother, and to the children as brothers and sisters. These people too in varying degrees acquire a love for Him. Of course in the case of

children, the love was deep and the Lord too responded to it adequately. There are a good many devotees who can testify to the fact that the Lord appears before their children taking some suitable form and plays with them.

Even when the boys and girls wrote letters to Him, He replied to them promptly; and gave them sound moral exhortation, and with great patience explained to them all the preliminary steps in the practice of devotion. He also impressed upon them the need for keeping their parents well pleased by their good behaviour.

If a man was just married, or was about to be married, He wrote to him stressing the need for treating his wife or wouldbe wife with love and tenderness, and also asked him to train her up to be a real help to him in his spiritual endeavours; otherwise instead of being a Sahadharmini, she would be but a child-bearing machine.

To woman devotees : The letters which He wrote to women devotees are a class apart, being all permeated with a profound respect for womanhood, and an evident desire to please them and be of service to them. According to Him, all women with reference to the particular character in which they appear before us, are really parts of Prakriti or Maha Sakti, which again is nothing else than Krishna's own power converted into the threefold forms of creation, preservation and destruction. Hence without thier grace, approach to Krishna is impossible. The Lord is most emphatic on this point. " If you wish to be rich in the love of Krishna, you must seek the shelter of females whether as wives, daughters, mothers or sisters. It is they who are the dispensers of Krishna's love. Do not think lightly of

your daughter, because she is your daughter. The all-lovely fair ones alone can lead the way to this region. If, however, an attempt is made to steal a march over them, instead of showing you the lovely Radhakunda they will lead you to the reservoir of hell."

His last advice: "Come, let me embrace you, and tell you a word or two laying my heart bare. My experience is practical, obtained through sufferings. Therefore, taking me at my word, which is able to bear more crucial tests and is more uncontestable than the injunctions of the Shastras, one should never even in the midst of deepest distress think of leaving his own Lord, under the baneful influence of recruiters. Ever adhere to Him to whom you have offered up your heart. Withdrawing your affection from all other objects, fix it upon your Lord, and remain firmly attached to Him. Unless the entire heart is given, Premā does not come. If we love God sincerely, all creatures of God will necessarily love us, but when our love for Him, and His creatures becomes sincere, He gives more and more proof of His care and interest for us and we realise Him as our best Friend." (*Sri Kusum Haranath Journal*).

Part-II. Constant Watch.

- (a) Towards those who know Him.
- (b) Towards those who know Him not.

CONSTANT WATCH

Sri Thakur Haranath never forgot those who sought His help or had connections with Him as acquaintances,

friends or relations. He says, "It is not in my nature to forget anybody, with every breath of mine I remember those who do not think of me." He always kept a watchful eye over all their movements. How He managed to do it is a wonder of wonders. Even though they might be thousands of miles away from Him, He seemed to be aware of their condition, whenever anyone of them was likely to go astray, He administered a timely warning and in some cases when He found them going headstrong, He actually prevented them from doing wrong by making Himself visible before them just at the critical moment, and bringing home to them the gravity of their offence. His watchful eye has warned not a few against hidden pitfalls and dangers and saved them even from the jaws of death. With regard to His constant watch, He assured His devotees about it by writing, "However, rest assured that I shall be watching over you always though you may not see me." (to Nitya Niranjana Sen.)

A few confirmative statements :

1. Thakur : When you went so far you could not go into Mother's (*Kali*) temple and do kirtan there.

Jyotirmaya : Father, how do you know that we did not enter Mother's temple ?

Thakur : A Re (*what*) : Can I remain leaving your kirtan party ? I was with you all along. (*Jyotirmaya*)

2. Can you not remain a little careful, father ? Many times I have to take much pains for you. (to *Bhavani Charan Bose*)

3. Oh my mother's brother, your ship was torpedoed but I cannot say how much kind Krishna became busy to save you. There is no limit to Krishna's love for you.

Do not be distressed in any way ; know that I am not without you even for a moment. That day you had seen me. (*to Rama Prasad Ghosh*)

**Incidents which show how Thakur used
to keep watch over the lives of His
devotees who know Him and
who know Him not.**

(a) Towards those who know Him :

1. **Power of stepping out of the body :** He lived at a place where the Dak reaches in three days from my place. Usually I used to get replies to my letters on the fifth or the sixth day. On one occasion I got it on the third day and He wrote to me thus, " I went to see you in my astral body and saw you writing me a letter. Possibly I read what you were thinking of me (possibly because you were thinking of me I was drawn to your side). I read what you were writing. Are you curious to know what I read ? Well I will give you a reply to your letter before it reaches my hands." By reading the reply I became fully convinced that He had read the letter that I had written to Him. Indeed, His answer to my letter was despatched by Him the very day I was writing to Him. (*Atal Behari Nandi-Introduction to P. H. - 3.*)

2. **His constant watch-Atal Behari's account :** Thakur Haranath had taught me to revere God and lead a holy life. I was doing my best to follow His advice.

A lady came to me once who was visiting all the sacred places of India. I did not know that she was a wealthy woman, for she lived like a poor mendicant. I did my humble best to make her comfortable, and I do not know how this made her feel profoundly grateful for my poor services. She went home and from there sent an affectionate letter and some presents. This letter was written by her young widowed daughter. At first the daughter wrote in her mother's name, then she began to write in her own. Thus letters passed between us for several months and gradually we came to feel fondness for each other. At last the fondness reached the point of love. She wrote to me that her mother was wealthy and she was her only daughter, and that she would make over evrything, her person included, to me if I would come to her.

My head at once became dizzy, and I felt an irresistible impulse to run to her. I was in service and I wrote to my master for leave which was granted. I was only afraid of Thakur Haranath; but I thought I would be able to deceive Him somehow or other. I wrote to Him informing Him that I had taken leave and was going to leave the place and would come back after the expiry of my leave. Thakur Haranath immediately asked the reason of my going away. In reply, I told Him everything except the truth. But my Clairvoyant mind - reading and saintly Master was not satisfied with the reply. In His last letter He told me that I have tried to deceive Him; that I was about to fall, but He would yet follow and rescue me.

Yet I did not mind the warning. The idea of possession of the girl and large wealth turned my head.

I was willing to go to hell for such passions. And was I not going hundreds of miles away from Him? Surely He would not be able to follow me so far. In this mood of mind I left the place and proceeded on my way to hell.

When I reached the house, the mother received me with great affection. A grand dinner was prepared for me, and the best room was allotted to me. We were only three in that big palatial building besides the servants,—the mother, myself and the girl. As soon as I went to bed at night, the young widow came to me. She was wonderfully beautiful, and had been able up till then to lead a chaste and innocent life.

But the ways of heaven are inscrutable. I did not know then that God had brought us together for our good. When the girl came I felt pangs of conscience. The unsuspecting mother had received me as a son and I was going to put a knife across her throat. I was so afraid of being surprised by the mother and the servants. So I asked the girl if she had closed all the doors. She said, "yes". But I did not yet feel secure. I took a light and, accompanied by her, examined all the doors carefully. And seeing all fast closed we came back and sat on the couch. No sooner had we sat than I heard a noise at the open window, the room being on the second storey. Of course, I raised my head to see what the matter was. And what did I see? I saw, horror of horrors! that Thakur Haranath was standing there—as if suspended in the air. He had the same shirt on that I made for Him and sent Him lately. He had come to rescue me from hell, but his appearance, just at that moment, irritated me beyond measure. I forgot that He was my spiritual Guru and that He had come to save

me. I told Him, "You are not wanted here. Who told you to come here? Go away." Upon this the girl also looked at the window and asked me with surprise to whom I was speaking. I told her, "Don't you see who is standing there?" But no sooner had the girl turned her gaze towards the window than the Thakur vanished. The girl again asked me whom I was talking to. I told her, "I shall let you know all in detail hereafter. He is my Guru of Whom I have told you. Let us first close the window."

This I did to prevent further interruption. I was not to be balked of my prey. I was resolved to go to hell. So I closed the window, and again came back to sit on the couch.

But the Thakur was not to be resisted, He was determined to rescue me. He began to shake the doors, and this with so much violence that it seemed that the building itself would come down. This gave us a terrible fright. The noise roused the servants, nay, the mother herself. She ran towards my room and her girl. The girl told the mother a lie to the effect that, hearing the noise, she had only just come a few seconds ahead of her. The mother would no longer permit me to sleep there alone. A servant was detained to remain near me. Was it a ghost? That was the way they all talked. The mother said that she was sleeping soundly and hearing the noise had run to my room.

Well, I slept in that room, and the girl with her mother. It is not correct to say that we slept, for sleep was impossible. There was such revulsion of feeling that both of us spent the night in fear, trembling and

weeping. I had informed the girl about my Guru, about His being a saint, and His possessing wonderful Occult powers. In the morning I was a changed and saved man. She had changed more. "What infatuation was leading me to hell! How merciful is Thakur Haranath! From today I dedicate my soul to His keeping. He will lead me to God.". This was the way she talked. And, as a matter of fact, her piety is now simply celestial.

From that day I had to lead a pure life. Not that I have conquered my passions, but Thakur Haranath is very inquisitive, interfering, all-seeing and all-knowing. For His sake I have to be good.

I went to my place of service. Some time after I saw Thakur Haranath. "Who was he that disturbed me at the supreme moment?" I asked Him. He smiled. He said, "It was Sri Krishna Himself." "But He looked just like you; nay, he had the same shirt on that I had sent to you," I replied. He said, "You love me and so you see me everywhere. That is one of the symptoms of love." (*Atal Behari Nandi - Introduction to P. H. part-3*)

3. **Dr. Phatak's interview with the Lord:** Dr. Narayan Gadadhar Phatak B. A., L. M. S. was District Health Officer at Aligarh about the year 1910. He had much touring work to do, and in the course of his tours, he came across Sjt. Atal Behari Nandi at Hathras Junction. From him he heard a lot about the Lord and His glorious Leelas. His interest having been greatly kindled, the doctor determined to proceed to Kashmir and see the Lord in person. Atal Babu gave him a letter of introduction to the Lord, but it was found

later that it was unnecessary. The Lord being Antaryami knew the people who came to Him as well as the motives that actuated them. Availing himself of a few days leave, the Doctor went to Srinagar and met the Lord on the 13th April 1910. The latter was seated in His room with a bundle of papers in front of Him, and seemed to be intently absorbed in writing letters. He took no notice of the Doctor for some time. Then He lifted His head and turning towards the newly arrived guest, said, "Atal Babu is thinking of you always." The Doctor had not told Him that he had come from the same gentleman. When he presented the letter of introduction, the Lord received it, but without reading it, He simply dropped it into His box. There was no further conversation for some time. The Lord seemed to be living alone and getting His food from a hotel. In the meantime a hotel servant brought some food. From the quantity received the Doctor could guess that the Lord had already anticipated his arrival, and ordered food sufficient for two persons. Both of them then sat down and ate their food silently. When the dining was over, the Lord opened the conversation in this way. "You have eaten your food with such relish and interest that you could hardly allow a word or two to come out of your lips." The fact was that the doctor who was a chronic sufferer from indigestion, to whom the very sight of food was nauseating, for the first time after many years found his appetite returning to him, and he thought he could do full justice to the repast that was laid before him. He felt also that his indigestion had left him once for all.

Then the Lord began to talk with him in a normal manner and made enquiries about his welfare and other

matters. After some time both of them lay for rest, but continued to talk. Suddenly the Lord drew the attention of the Doctor to a noise that was coming from the direction of a tree in the compound. At first the doctor thought it was but an ordinary chirping of birds, but on close listening he could make out the words, "Krishna Bhajo! Krishna Bhajo!", alternately and repeatedly sounded by two birds that had perched on the tree. He concluded that the Lord's holy presence was sufficient to inspire even birds to repeat Harinam.

The conversation, interrupted by the music of the birds, was resumed and continued for some more minutes. Then there was a lull, and the Lord's words turned upwards, as if He were gazing at some object in the ceiling. This process lasted only for two minutes, and the Lord turned once more towards the doctor and seemed inclined to talk. The Doctor asked, "you have been thinking intently of something or other. May I know what it is?" The Lord replied, "I have just now gone to Calcutta and returned." The Doctor could not believe Him, as he had seen Him lying right in front of Him; He had not left His room even for a second. Seeing that the Doctor was not at all inclined to believe His words, the Lord said, "After you return from here you can go to Calcutta and see Sjt. Ram Rakhal Ghose at Entally Street there. He will tell you whether I have been there today or not." The Doctor mentally noted the address that was given, and resolved then and there that his first business after his return would be to go to Calcutta and test the truth of the Lord's words. He stayed at Srinagar only for two days. On the 15th April, he took leave of the Lord. The return journey was finished in the usual course, and

the Doctor true to his resolve went straight to Sjt. Rakhal Ghose at Calcutta, and straightway asked, "Was Lord Haranath here on 13th April 1919? Bro. Ghose was simply astounded and asked how he came to know of the Lord's visit. The Doctor replied that the Lord Himself had spoken to him about it. Then Bro. Ghose gave a full account of the circumstances that led to the Lord's visit. Bro. Ghose had a desire to conduct Ekanama Bhajana at his house, but he doubted whether he could do it. His neighbours and others in the locality were mostly Christians, and they might object to noisy sankirtan being kept up all day and night. While he was in this dilemma, he heard a voice up in the sky overhead. Its clear ringing tone was surely that of the Lord. It said that he should finish his arrangements to celebrate the Ekanama Bhajana, and that there would be no obstruction or interference from any quarter. Encouraged by this message Bro. Ghose held Ekanama Bhajana in due time. His neighbours not only did not interfere, but actually joined him enthusiastically, and helped to make the function a success. The Doctor was more than satisfied. (*Dr. Phatak's own statement at Bezwada whither he had gone to attend the Lord's Janmotsav in 1938*)

4. Events in the life of Sri Bhavani Charana Vasu :

1

It happened in 1910 A. D. Then I served at Naini Tal. Mixing five days on Medical leave with Xmas holidays in the month of December I came to meet with Thakur in Calcutta. That was my first meeting with Thakur. After meeting with Thakur and expiry of the leave I returned to Nainital.

Then getting the clue one day I and another Babu of the office together went to meet for the first time

with a Sadhu named Sombari Maharaj at a distance 22/23 miles from our hill. The people of that place regarded that Sadhu much and called him as "Somabar Giri". That was my first meeting with the Sadhu Maharaj. It was not possible for him to know anything about me such as—what is my caste, what is my name. Far from the human habitations he lives alone in a mountain cave; and that too not always in the same cave; because as soon as it is known where he is people begin to throng there.

When I reached near him, as soon as he saw me he said in Hindi, "Bose, you have come after meeting a great Sadhu in Calcutta". I said, "Yes, it is true that I went to see a good man but I could not recognise him as a Sadhu. He wears fine cloth, fine shirt and his wife wears sari of very broad border, has three sets of bracelets in her hands, he seemed to be a good householder only." (*Vasu-Bosu, Bose*). He said, "But thou hast been able to recognise him. One word I tell thee, always bear that in thy mind. He makes many sorts of artifices so that people may turn away. But know this—He is above us by one lac of doors". (*He is a million times superior to us*).

2

In 1912, I had an office in Calcutta. I was a daily passenger from Uttarpara to Calcutta. Almost daily I had to run to catch the train.

On the day of the incident of which I am speaking I saw from a distance that the train was in the station. I ran, but the train started before I had crossed the over-bridge. In spite of that I ran down the steps and tried to catch the train. At two or three cubits from the place where one gets down from the over-bridge the platform ends and the slope begins.

I did not notice that the platform had begun to end, my gaze was towards that train. I ran on and on and was about to catch the handle of the train when my foot fell on that slope. Not only I could not catch the train but I tumbled down so much that my head came to the level of my waist,-from my mouth came out, "Jaj, I am undone". I myself cannot say how I stood up straight after that. The guard of the train-when the train passed by me - said shouting, "Babu, you ought not to have tried this train." After that all the men of the station unitedly rebuked me. By the next train I went to office.

In the compartment of the previous train the handle of which I tried to catch was a Brahman specially acquainted with me. When I returned from office in the afternoon, he saw me from the train and shouting and calling he took me in his compartment. After that he asked me, "Have you a Guru?" I said, "No." Hearing that he again asked, "Are you acquainted with any great Sadhu or Mahapurusha? And do they show mercy to you?" I said, "No." But he all along sat touching my body, lest I should lie. I said, "You are a Brahman, you remain touching me, I shall tell you truly what I know. Say what you have to ask." "Then he said," "I was in the compartment going to catch the handle of which you tumbled down and were about to fall under the train. I saw a man with grey beard—long hair on the head—pushed and made you stand from within our very compartment." I said, "The train also was running in the direction in which I ran. Man has no such power as can push a heavy weight like me from within that running train and made me stand. If the train ran in an opposite direction I could believe

your words." Then he began a detailed description of the man seen by him and at last said, "I and some more persons of that compartment-who saw that-all cried out, "Mahashay, you have saved very much! Mahashay! you have saved very much!" But immediately after that none of us could see Him any more and before that also none of us saw Him in that compartment." Then he asked, "Are you not acquainted with a person of such a figure?" Then I was compelled to say, "Yes, I recognise this man. He is Thakur Haranath. But I know Him as a good man only and for that only I love Him. I do not know whether He is a Mahapurusha or not."

Two days after this I received Thakur's letter, "Can you not remain a little careful, father? Many times I have to take much pains for you."

On the next day of the incident I was again going by that train; with me was coming also a neighbour friend of mine *Manmatha Nath Bandyo padhyaya*). At Bali station some one falling on the platform and having received a slight hurt a Babu in our Inter-class compartment exclaimed, "what has happened to this train? Yesterday at Uttarpara station a man was cut, today again another fell." I asked him, "Did you see with your own eyes that a man was cut at Uttarpara station?". The man replied, "Mahashay, he is a tall and broad man like you. From a long distance I saw him come running, again the overbridge had to be crossed. Then as he went to catch the train he tumbled down and was at once under the train." I said, "Have you seen him to be cut under the train?" I received the reply, "That ghastly scene none can see; on that account I atonce turned my face inwards." Then I

told him, "Mahashay, I am that man. Neither did I fall nor receive any hurt. It is true that I tumbled down, but after that I stood just erect. I do not still understand what became or how." Hearing my words that gentleman said to me, "Mahashay, never in my life have I believed in Thakur and Devata, but at what I have seen with my own eyes and what I hear now I cannot remain without bowing to God." Saying so he, raising his hands, bowed to God and said to me, "Mahashay, you have done a particular benefit to me."

Some days after this I once went with Thakur from Calcutta to Sonamukhi. There in course of conversation I asked Thakur, "It is you who saved me from the train in that way, yet on being asked you say 'Krishna's will, I am nothing.'" Thakur said, "Whoever loves me thinks that I have saved him in that manner. Exactly at the time when that accident of yours occurred in the train—look here one has written a post-card, that man was being drowned in the Meghna, It is I who saved him." Saying this, He gave a post-card in my hand. Truly I saw, that it was written in the post card. At the same time Thakur saved me at Uttarpara and the writer of that post-card in the Meghna from the jaws of death.

3

1918 A. D. I was then transferred to Cordile Factory near Ootacamund in South India. At the time of going from Calcutta I was suffering severely from asthma, for one or two days a little blood even came out of the mouth. I was extremely weak, I felt difficulty even to lift a glass of water and drink it. I thought, "Away with service! I shall not go, let me give up the service,

if there is no other course I shall pass time by selling potatoes and Patals." My wife said, "Before giving up service once ask Thakur's advice." Thakur was then in Calcutta. I asked Thakur. Thakur said, "As long as you remain at Ootacamund you will have no illness, - if you have, in that case my name is black dog. But father, leaving that hill you will have to go to Himalaya hill, there you will suffer tremendously." Really going to Ootacamund I had no illness even for a day.

At Ootacamund there were two Bengalis with me, we three remained in the same hotel and worked in the same office. On my way to the office and from the office, I made them go in advance; I am a corpulent man and shall not be able to walk with them - on this pretext I went at a distance behind them, so that their words of laughter and amusement might not reach my ears. In age also they were much younger than me. In accordance with Thakur's precept I kept a small rosary in my pocket without anyone's knowledge. while walking on the path, I keeping my hand within the pocket I came repeating the Name. I took Name in that way when I went to the office from the hotel and returning to the hotel from the office.

One day Thakur gave a letter, "Father, as you are coming out of the hotel and go to office taking Name, all the way I accompany you to the office gate; again as you return from office taking Name, at that time also I accompany you from that place to the door of the hotel. It is a matter of great regret that you cannot understand even for a day that I go and come with you."

Only by quarrelling with Thakur did I get joy. In reply I wrote to Him, "Wherever you may remain, you

can see which of us is doing what in what place, but if you remain with us, then—even if you may not agree to show yourself—why do you not make such a signal as will make us understand that you came here—that you were present here?”

In the next letter Thakur did not touch this point at all.

4

March, 1920. I was then at Timurpur, Delhi; I served in the War Controller Office, Tarak Dada also served in that office. At that time my asthma increased very much; suffering for about a month I atlast took leave from office and remained in my quarters only.

One day the disease increased very much. Being restless with pain at night, I placing my head on a bentwood chair sat on the floor. I told my wife to fan my head, because I felt a little relief if my head was fanned during the pain. Gradually something like a little drowsiness came. In that condition I saw four men—terrible in appearance, strong and about seven feet tall—wearing cloth almost like red ochred cloth—they passed by the front of my house. As they went I heard them say, “Away ! why will this die ? It is not in this house—nor is it in the next house also, it is in the house next to that.” The number of my house was 116, in that case they were going towards No. 118 house only. The men said further referring to me “years after, this one will die.” The drowse vanished. There was a clock on the wall before me. I saw that it was two minutes to eleven p. m. I looked at my wife who was beside me; drowsiness had come to her also, the fan was dropping from her hand. I heard the men say after how many

years I would die but during my waking condition I could by no means exactly remember that.

From the No. 118 house the sound of a cry rose then, the head of that house died. I said nothing then to my wife lest she got afraid. Immediately after this I felt well. Next day I learnt on enquiry that before death that man called his son and said, "Hallo, taking an axe strike, strike-four men are binding-are taking (*me*) away." These were his last words. They saw that it was two minutes to eleven.

On the next day to the day when the head of the house died the people of that house were arranging to take the corpse out and were weeping and crying. Seeing this from a distance, a gentleman of our office-Kedar Nath Mitra—went to the office and gave the news that Bhavani Babu had died. He knew that I was suffering for many days and from a distance he mistook the No. 188 house to be my quarters.

Immediately on receipt of the news Tarak Dada with 25 rupees from his own pocket and 25 rupees from Mr. Stott, Deputy Controller of office, 50 rupees in total came running to my quarters, because some arrangement had to be made for my wife and children and they had to be sent home. Seeing me sitting in a chair outside he had great fear and dismay; all the body was perspiring—two or four steps he advanced, two steps he receded. Afterwards timidly he called, "Are you not Bhavani Bhaya?" I answered, "Yes Sir." Coming near, he placed his hand on my body—pressed and saw—caught and shook my hand—then in delight embraced me. Seeing his condition I told my son to bring a fan and bowl

of water soon. Tarak Dada also drank that bowl of water. The boy began to fan him. Gradually he became well. I frankly said everything to him; he returned to the office and informed all that the news of my death was false.

On the third day after this incident a letter of Thakur came. It is superfluous to say, I gave Him no letter then, even if I had sent one, it was by no means possible for that letter to reach Thakur and for its reply to come to me on the third day. Thakur wrote, "Father, how is the fun you witnessed? There is no more need of serving there. You will be transferred and come to your home country as soon as you apply for that." I am such an unbeliever that I could not believe His words. Tarak Dada said, "Only two days after the office will go to Simla. Then apply and be transferred"

Going to Simla as soon as I applied, Mr. Stott sent that application to the War Controller Mr. B. N. Mitter. He also at once gave order, "He is relieved and he may join the Calcutta office any time convenient to him." I came to Calcutta.

Afterwards when Thakur came to Calcutta and I met Him I asked, "Why does such a mistake happen?" Only these few words I said, other persons there could not understand their meaning. Thakur replied, "Ore! They also are gods-they have no such mistake. But to those for whom they have little mercy they give hints as to how the last day will be so that they may take Name. These are reminders."

5

Thakur often came to Calcutta. When He came I used to go to him after the office was closed. It used to

be about 12 p. m. when I rising from that place came to my house at Utterpara. I did not care whether it was a day of rain and mud or a dark new moon night. One day Thakur said, "Father, you go so late at night. Can you not keep a hurricane lantern in the Utterpara station?" I said, "What is the harm in that?" He said, "You go on without any fear but I have to keep the mouths of the snakes squeezed!" I did not fully believe that.

On the next day I took leave of Thakur late at night as before and went home. I saw that a hurricane lantern was burning at the main gate of the house. Going in, I asked its cause. My wife said, "The children saw a large black coloured snake there in the evening." On that account such light was kept lest I tread upon its neck in darkness.

Next day when I went to Thakur, He said, "How now, could you understand as soon as you entered the house whether snakes remain or not? On roads also when you go at night you have seen also that snakes pass rattling from this side to that. A fine man indeed you are. On that account have you got any fear on any day?"

6

Wednesday: Janmastami (*Krishna's birthday*); the office is closed. I did not know that Thakur had come to Calcutta.

Giving Janmastami Puja in the village temple of Krishna's image I came home after 12 p. m. In my house—after about 12-35 p. m. I gave "Bhoga" to Thakur of loochi, curries, payasa of semui and sweets on a

leaf plate. At that time the "Champa Natia" vegetable was not available, but seeing that in the market on that day I purchased it in joy and having roasted it in oil I kept it on that leaf-plate with other curries for Thakur.

On Friday I got the news that Thakur was at Calcutta. After office I went to meet Him. In the course of conversation He said, "I often go to your house, you monkey, you cannot understand anything." I said, "How is it?" He said, "Day before yesterday-Wednesday at 12-30 p. m. I entered your house through the main gate and at once by the staircase got up to the first floor and crossed a room and sitting on the "dar datan" I ate. That untimely "Champa Natia" vegetable, "chhakka" of gourd and "payasa of semui" were very nice indeed." To these words I could say no more words. (*H. Sm-VI Wave By Bhavani Charan Basu*).

5. Events in the life of Rama Prasad Ghosh :

In 1916 one day after getting my name enrolled in the list of soldiers recruited for being sent to the German war, I came home and wrote a letter to the Lord informing Him of everything and asked His opinion. In due time the reply came, in that the Lord wrote :— "Mama—go, with what courage do you ask permission to go to war in that distant country? Mama, go, I know what your burning is. Remembering Lord go to this place but one word—may you not forget me, keep me in mind. Krishna will look after you, do not worry; go like a hero, and like a hero come home again."

1

One day at Pondicherry I sat alone beside the sea when the heart became in some unspeakable manner

restless for kind Hara and there was the feeling—Alas perhaps I am no more to return home—no more shall I be able to see Hara! Thinking thus, I was weeping when I saw that the Lord stood in the very front of me. I said, "Father, how have you come here now? Just now I was weeping in a distressed manner for you only." No sooner was it said than the Lord mixed with the air (*disappeared*). Was I dreaming? Still then I remained sitting beside the sea, I did not sleep. Just after I thought, "Well let me see, I have already written to Father (*Lord*), what does He write in reply?"

In due time Father's letter came. I held that on my bosom and opening it began to read with eagerness; I found that He had written thus:— "Oh mother's brother, do not be distressed in any way; know that I am not without you even for a moment. That day you have seen me. Do Name, even for a moment do not leave Name from the mouth, no fear will remain any more. Iti, yours affectionately, Hara."

2

From India to France.

The training at Pandicherry being completed order to send us to France came and the day of sending also was fixed. I communicated this news to the Lord and wrote, "See, father, that you do not forget me; come with me, come." In reply to this He wrote, "I am with you, do Name, do not forget Name." In due time we embarked in a ship to go to France.

It took 32 days for us to go to France. Every day I had to do sentinel's duty for eight hours. The chief work was to watch the sea whether any periscope of a submarine was seen; and whether anyone lighted a light

anywhere at night. While on this duty of sentinel I fell somehow asleep one day without my knowledge. At that time our Captain was out on inspection on the deck of the ship. Then as if some one waked me up by knocking and pushing me forcibly, I hastily stood up. At that time the Captain also appeared there. I saluted him in accordance with the rule. He went to another side. This time I was saved. Feel the then condition of me, I have no power to describe. If one on sentinel's duty sleeps one has to suffer one month's rigorous imprisonment. Besides this, one will have a bad name in the army department for ever. In the midst of that shoreless ocean who is such a friend of me on that ship who saves?

Believing the Lord's power is saving me and He is always near me, I have many times undertaken dangerous work knowingly or have come under the influence of temptation. I knew that it is forbidden to light a light anywhere on the ship. But one day I felt a strong desire to smoke "Bidi". I put the Bidi in my mouth and was kindling the Bidi secretly by lighting the match-stick under the blanket thrown over my face when the Captain came and caught me. My life flew, mentally and anxiously I repeated Haranath's Name and called Him piteously. The Captain wrote my name and number and went away. Next day I was called along with all. Mentioning my offence before all he sentenced me to four days' rigorous imprisonment. After landing on France from the ship I have to take that punishment. From that very moment I became very much distressed in fear and worry over dishonour and began to call the Lord "Alas Lord, what have you done this time? "

When we reached France, all were made to stand in a file. Our General came and saw all. When he was about to go away he was made to hear of the order for my imprisonment. Hearing this he stood before me and looked at my face for some time and afterwards said to our Captain, "His offence is pardoned this time"; saying this he went away.

You can easily guess the then condition of my mind. Blessed, O Lord, are you and your mercy! It is you who sent this feeling affection to the General's heart!

3

From France to Africa

After over two months stay in France we were ordered to go to Africa. We started for Africa.

When we started for Africa there was tremendous activity of German submarines in the Mediterranean Sea. Our ship left in the morning and went on for seven or eight hours when suddenly the whistle of the Captain of the sea was heard and we all were ordered to stand on the deck wearing life-belts. We heard that the cause of this was that a submarine was found and that it was coming towards our ship itself. As soon as I heard this, I called my kind Lord with all my heart and said, "Lord, I am drowned, O Helmsman in the ocean of the world, take me up in your arms", and many more things I went on saying. At this time a terrible and deep sound of throwing bombs from our ship rose.

The periscope of the submarine was seen. Only to break that bombs were being thrown aiming at that from our ship. Our Captain was repeatedly warning and telling us, "As soon as the torpedo touches the ship all should try their utmost to go far from the ship,

because as the ship sinks it draws in water from all around as far as half a mile." He was warning us thus when it was found that the submarine had thrown torpedo towards our ship. We were only waiting for its striking the ship and were being prepared to jump; then the heart of the Thakur of my heart wept for this servant. He increased the speed of our ship or changed the course of the terrible torpedo. It was found that the torpedo went away with the speed of an arrow touching the hind part of our ship. Aiming at the boiler they threw the torpedo but at the Lord's will its course changed.

Then we all got life in a dead body. The submarine also went away leaving that place, none of us could see its periscope in any direction. At that time two cargo vessels about two miles distant from our ship were going across the sea. They were being seen very clearly. After five or six minutes it was found that the submarine destroyed those two ships. Both were torpedoed, both entered the womb of the sea before our very eyes. Then our ship began to sail with full speed in a zig-zag way.

Even before I informed Him in the next letter how the Life of my life, all my wealth, my deity saved this servant I give below what He wrote - "Oh my mother's brother, your ship was torpedoed but I cannot say how much kind Krishna became busy to save you. There is no limit to Krishna's love for you. If Krishna had not saved you this time I would not have got you back. However, remembering Krishna's kindness and taking shelter of His feet go on, no danger will remain. Do not forget Name day and night, lying and dreaming, make the Name your constant companion. Iti, yours affectionately, Hara."

4

From Africa to France again.

We were kept in Africa for two or three months, at that we thought that instead of taking us to the battlefield they would probably take us here and there in this manner. Thinking thus we all made an application to the Minister of War to this effect - "Leaving our own country - giving up affection for our parents brothers, friends, relatives and kinsmen we have come to help your country with our life, Therefore we hope that you should arrange for sending some of us to the battlefield as soon as you can." We received an immediate reply to this letter - "I have passed orders to send you to the war in the coming month, and am very much pleased to see your noble heart and good purpose. I hope you will be delighted at this news; and your name and the account of your noble heart remains in burning letters in the History of France."

In the next month we started again for France. There we were at once sent to the battlefield. As soon as I reached that battlefield I gave a letter to the deity of my heart, the Helmsman in the shoreless sea, to the following effect - "My Lord, today I come to the battlefield. See, Lord, that you do not forget me, remain always with this servant of yours."

5

In the battlefield.

The Germans began to bombard terribly the battlefield on the next day of our reaching it. We also bombarded them. Then the more I took the Lord's Name the more my joy increased, there was not the least trace of fear.

Next day we were ordered to cut and bring grass from the nearby field. That grass was to be strewn on the road so that the German aeroplanes might not find out our location. Fearlessly I went to cut grass in the field with a trolley. Ten or fifteen minutes after we cut grass the Germans suddenly began to bombard us and most of the bombs fell on the field where I was cutting grass, Round about me and in the sky over my head many bombs burst. Then I began to call the Lord with all my heart and lay down under that trolley. Seeing my then condition no one could think that I could return alive. So many bombs were bursting round about me and over my head, but through my Hara's grace not a single splinter touched my body. At that time it seemed to me that the kind Hara of my heart was holding me in His bosom as it were.

Another day's event.

I was on duty when the Germans began to bombard us terribly, we too began to bombard them. Then it was terrible winter and snow was falling incessantly. In such circumstances after about ten or twelve hours of such bone-breaking labour(*that is after incessant bombardment*) their bombardment stopped; along with that we also were ordered to stop. It cannot be described how tired and exhausted we were then, because there was no food in the belly, over and above that there was tremendous labour and unbearable cold. We were ordered to rest, we came to our own respective places. Coming we found that there were about knee-deep snow and water in the trench where we dwelt. Somehow I entered the cave, there was no hunger and thirst then, I only wanted to lie down once. We lay

down after taking each a cup of hot coffee. Let me say how our bedding was. Thick branches of trees were planted and wire-nets were hung from them. Upon them only we spread our blankets and lay. We could not lie on the ground because with water and mud that was damp and unclean.

I called on the Lord and lay down on that bed. That day was so cold that it was snowing, there is no parallel to the hardship due to cold. In spite of wearing all the garments and having three blankets spread over me I felt unbearable cold. Not only sleep did not come but rather I gradually became overwhelmed with cold. All others drank a little wine and it appeared that they slept soundly in their blankets. I hate even to touch wine, never drink; is it due to that that I have so much hardship? However that day the condition of my body became so indeed; by no means that affliction from cold could be averted.

I went on calling Thakur piteously and lay somehow under that load of blankets 'assuming a spiral form'. Gradually a drowsy condition appeared when I found that my Thakur, a friend of bad time, the recourse of those who have no other course, lay beside me. I said, "Father, how have you come here now?" The Lord said, "Mama, you were calling me and weeping, so seeing your hardship I have come near you." It is my firm belief that I was awake then; was not seeing a dream of derangement. Again I said, "Why have you not put clothes well on your body? You are suffering so much." Saying this, I put my blanket well on the Lord's body. The Lord said, "Why do you become so restless for me? Am I not always near you,

mama? I am not without you even for a single moment. "O Mama, how much you love me!" Thus speaking one or two words the Lord so put me to sleep that my sleep broke only when all others rising in the morning called me. Then the Lord being remembered I looked at the bedside, but alas He was not there. The heart became very sad; because I desired to talk so much with Him at night, that was not done. Whence came such a sleep? However remembering Him with sad heart I left the bed and at His command I became engaged in the routine work of the day.

Another day's event.

All these events are strange and wonderful but true, not produced from imagination. Let others explain its relation of cause and effect as they please, but I find that Haranath, all the wealth of my life, standing behind all these events and therefrom only I derive infinite peace, courage and joy in life.

Very early in the morning of that day the Captain came and said to us, "To day we have to go to Verdunr because within one or two days that place will be attacked in a terrible manner. Surely the Germans secretly decided the day and direction of their terrible onslaught but the Commander-in-chief could know that beforehand and arranged accordingly. At first it seemed very wonderful to me.

Giving this news to us, the Captain went away; we also began to be prepared with the utmost speed possible. Within an hour we were called. We marched and all gathered in one place. From that place Verdunr was not less than 50 or 60 miles. We were each given all the food articles. I did not even touch wine, so I

took water instead of wine and mixed with that a French medicine which was with us. The name of this medicine is "Al col de mand", it is a medicine for blood-dysentery and all sorts of diseases of the belly.

Arranging everything, we started at 7 or 7-30 in the morning. On the back was a load of about one maund; various articles - cloth, shirt, blanket and other things; gun in hand. Taking all these we went; at about 12 O' o'clock we were given two hours time for rest. Within that time the meal had to be finished. While coming on the way I out of thirst drank all the little water I took with me. Now there was no water here, what shall I do? So many hills I have passed in the sun, I am terribly thirsty. Many a person I asked, "Brother, has any one of you water with you?" Every one said, "No, there is wine." Having no other course I being tired lay down on the hillside without eating anything. None but one having experience in the matter will be able to infer what suffering I had due to thirst.

In such a condition I lay, gradually something like a nap came, I fell asleep. At such a time it seemed some one dressed like a soldier came and called me; I got up. Getting up I found that he had brought water in my own water-vessel which was on my shoulder and was saying to me, "Are you not very thirsty? Take this, drink water." Then without speaking anything I drank water and got life. After that I desired to ask him, "How did you take my water-vessel from my shoulder? That was tied to my back." But I found that he had gone far by that time. So many things I thought. Once I thought, I asked many for

water because of thirst, perhaps one among them has brought it and given me. Again I thought, how did he take a tied thing from my shoulder? Then I fell into a great riddle. I well observed the face of that soldier but there was no soldier like him in our band. I thought, let me go, there is still much time, let me go and see the soldier having that face, and if I meet him let me express my gratitude to him. Thinking thus I went to see every soldier but I did not find anyone having that face. In all we were two hundred who were marching. When I could not find anyone having that face, I realised that he was no other than my deity of the heart. As soon as this idea crossed my mind the breast became overflowed with tears and one after another songs came to mind "You bring the nector of love to him who in thirst asks water", "Why shall I be deprived of your feet!", "I am near you, I remain behind you always" etc. etc.

Another event.

Let me give a sample of how the Name and love of Haranath protects (*like Krishna's Sudarshana Chakra*) one who has taken shelter under Him.

Once the Germans terribly bombarded us continuously for seven days, we also replied with an equally terrible bombardment. Thus for seven days we had to bombard almost without any food. During such a terrible attack there was no means of getting food to us on the battlefield, because for these seven days the Germans showered shells like rains. The food we had with us we ate together but for three days we maintained life almost with water only.

After shelling for the first three days our Captain said, "All the wires of the telephone and barbed fence almost are cut and torn, they have soon to be repaired." He required some of the persons who knew that work, but none of us who were experienced in such work was prepared or bold enough to go. Then he compelled by order some to go and do that work and commanded me to go as their head. I knew that I would at once be court-martialled if I said "no" and the military court would sentence me to death. Then in that terrible time I went out remembering the holy feet of my deity of the heart. The Captain said to me, "If they refuse to do work, shoot them dead, that is my order." Taking all the machinery and wire they became prepared; taking them I went through that terrible shower of shells.

What a wonder! Not a single shell came that way by which I went; all fell in another direction and far from us. Remembering the holy feet of the Lord, full courage came to my mind also.

There was a small hill in front of us. At first on this side of the hill my companions began to work. In course of setting wires we went to the other side where the Germans were. From that place the first trench of the Germans lay at a distance of 250 yards only. We went to the other side of the hill where we were working; from that place the Germans could be seen well. The men who were with me at first said, "We cannot work on that side, do what you have to do to us." Then I persuaded them very much and said, "See, my attachment for my life is not less than yours. Then why do you fear to go? See further, we came to this war, we did not keep attachment for life. There is not so much

harm if we are killed by bombshells but if we do not do this work the Captain will shoot us dead, if we do not go to do this work we are sure to die." Thus I persuaded them much and taking out my Lord's locket I showed it to them. (*The Lord Himself gave that locket to me and said—keep it always with you, since that time I have not made it devoid of my company*). Wonderful is the power the Lord exercises over the minds of men; what so many words of mine could not achieve so long, it was achieved when that locket was shown. Then they proceeded to work on that side.

That we were working did not evade the vigilant eye of the Germans. At once they began to throw bullets and shells upon that hill. I could not see where the bullets went and hit, but from that place we could see them throw. After that, shells gradually fell more and more near round about us one after another. I said to all, "Quickly finish the work, within a short time it will be impossible for to stay here." What a mercy of the Lord! The blazing shells fell just like clods of earth; but none burst. In this way fourteen or fifteen shells fell, but none burst. Finishing our work speedily we returned to the other side of the hill. Immediately after that the shells began to burst. Then my companions holding my two hands said, "Who are you? What a wonder! None of the shells that fell round about us burst. If they burst there would not have been even the least trace of us." I said, "Everything is due to this Lord's mercy." Saying this, we all returned gladly.

(*Perhaps many of you have heard from the mouth of the Lord. He used to say, "For Mama, I had to move between home and foreign land."*)

Another day's event.

After staying two months in the battlefield one day I got leave from 6 a. m. to 6 p. m. That day I decided to visit a city near our battlefield (*that is within 30 or 40 miles*). Putting off military dress I put on a new dress and waited for a motor car-when a motor car came for our Captain. He took me in his car and went to that city. (*We Indians received very kind and courteous behaviour everywhere in France*).

Reaching the town I finished dinner in a hotel. Afterwards I went out to visit the town and walk. I found that many of the military department came to visit this town when they got leave. Though this town was near the battlefield it was not yet hit with shells and bullets by the enemy-the gardens were not yet deprived of their beauty, the houses were not turned into ruins. There I met Officers at least two or three hundred (*in the minimum*). For some time I went about in the different parts of the town, purchased two or four articles, and became prepared to return to our sector (*the battlefield*) because my leave was up to 6 p.m. only. I got a motor car, that car, that came up to the foot of the hill of our battlefield, made me get down and went away by another way.

Then I took out my watch and found that it was 5-30 p. m. In half an hour I could get up on the hill, inform the Captain of my arrival and return the Passport. With an unconcerned mind I took the path of going up the hill when a grating sound came to my ears. This sound was a loud signal to us. Its meaning was,—“Beware, the Germans are throwing gas-bombs.” How to become careful? By wearing gas masks without any

delay; otherwise there will be danger, because if this gas is once inhaled one will at once cough, vomit blood and die. Getting that sound, I went to wear my gas mask but found that it was not with me. I felt as if my head was struck with thunder. Government gave us each two masks and there was the order that anyone could shoot him dead who was without this mask.

The Germans were showering innumerable gas-bombs on our sector. I could not go up there, if I went death was inevitable, yet on this side it was about 5-40 p. m. I could not but go. I would be regarded as a deserter if I could not report myself and return Passport to the Captain within 6 p. m. The punishment for a deserter is death. Imagine the then condition of me. In front poison gas, if I go I shall die of that; even if I can escape that death I shall die because I am without a gas-mask; even if I escape that I have to die as a deserter. The terror of death only all around. There is no thought of fear in the midst of excitement in the battlefield but who is not bewildered in terror at the time of walking on the way with an unconcerned mind.

Having no other course I began to call Hara, that eternal friend, the life of life, and wept thus - "Ha, kind, Ha, Lord, Ha, Beloved of the heart, appear once for the last time, once come to let your Mama see you once; no more shall I give you trouble - this is my final call, once let me see you, shall I no more be allowed to see you?" When in this way I was weeping with extreme anxiety I found that some one with a gas mask in hand and running with bated breath was coming down through that terrible gas towards me. Gradually I found that that figure was of none else-it was my Haranath, my deity, all the wealth of me.

The Lord came running to me, gave the mask in my hand and said, "Wear-Wear quickly, wear; the gas is coming in this very direction. And go up-go running-there is no time." Then I had no time to think of other things-nor the power. Like one moved by a machine I wore that mask and ran up. Opening the watch I found it was 5 or 7 minutes past 6 O' clock.

In fear I went to the front of the Captain's house - going I found to my surprise that the Captain was not there. I asked the door-keeper, "Where is he?" From his reply I understood that it was a long time since he went towards the latrine. Within a short time he returned, he took the pass from me but did not speak anything. Thanking the kind Lord I came out in joy.

(Truly, this time also at the time of the event the mind was full of fear and anxiety so that I did not find time to give even thanks to the Lord. As soon as I wore the mask I hastily began to run up. Being thus saved from the danger through the Lord's grace when with a calm mind at night I was thinking over the events of the day, many more innumerable wonderful affairs were coming to notice. First, I went with the Captain in the same car, after that I fell before so many officers in the town, but what a wonder, none noticed or suspected that I had no gas-mask with me. If that had been so, that very moment I would have lost my life there.)

New life

On the battlefield we were up to the month of October, after that we went to a town named Toulon. Then the leave for coming home was due to us

After being kept at Toulon for some days we were sent to another town named Nice. At Toulon the winter is severe, to remain in that town at the time of snow was very difficult for us; on that very account the order came to transfer us from that place to Nice. In the whole of France winter is less in that place, as if eternal Spring existed there.

After change of air for about a month there we were given leave to return home. The day also was fixed along with that, starting on so and so day we have to go to Marseilles, there all will be given a pass; as soon as the pass is got we will be allowed to go home.

There was no limit to our joy, after two years we were being allowed to go home. Because we were coming home we all began to purchase various things and counted days. Unfortunately I fell ill a week before the day of coming. In spite of that fever I did daily parade and exercise, for if I tell the doctor that I am ill, perhaps my coming home will be stopped. Who can nullify the decree of fate? Three days before our coming the order came that we had to go by military march 120 miles.

With that fever I went out on march with all. Then my fever was perhaps 103 or 104. After going about 15 or 20 miles my fever went up still more. There was then so much fever and exhaustion that I saw the four quarters dark as it were, as if I could not advance a single step more. Then a sergeant asked me, "Are you ill?" I said "Yes." Then he gave the order to take me to the fort in an ambulance. When I reached the fort I was almost unconscious. In that condition I was taken in a stretcher to a small

hospital and to the charge of the doctor. They said that next day I would be transferred to a big hospital. Hearing that I said to the doctor, "Sir, please do not send me to a big hospital, for I have got leave to go home with my companions." He said, "Well, let me see how you remain today, afterwards I shall make the necessary arrangements." That day my condition became again worse. The temperature rose to 106 and fits commenced along with that. So on the next day I was sent to the big hospital.

After I went to the big hospital my belly broke down. (*I purged excessively*) With great difficulty I went to purge, catching the wall. After going thus ten to fifteen times my head reeled and I fell down against the front wall out of my room. After that I could not know when they lifted me and laid me on the bed. On the next day the fever rose a little less. I saw that a man came to change the bedsheet and dust off the bed. They changed the bed sheets and dusted off the beds of all the patients in that house. Shortly after, another man came and said to all, "The owner of the hospital is coming to visit the hospital, let none soil the room or bed." Saying this he went away. After a short while the doctor came. He asked in French. I replied in English. (I could understand questions in French but I could not always reply in French, because I did not know French well). At such a time the owner of the hospital entered the room in which I was and asked every patient in an affectionate voice, "How are you?" Then he came to me and seeing me he asked, "Where is your home?" I said, "In India." Again he asked, "Do you know English?"

I said, "Yes I know." Then he asked me in English about my disease, I also narrated everything from the beginning, I spoke also of my falling unconscious in the previous night. Hearing this he clearly explained everything to the doctor and ordered that two nurses should remain near me day and night, should look after me with great care and give good food to eat, so that I might have no difficulty. After that he said to me, "After a little while we shall come to you again and ask you a few questions". Saying this they went away.

After about an hour they returned in accordance with their previous word, and sitting on two chairs near me the two men began to ask me many things about India. After such talks for some time they said, "We shall soon come again to visit you"; saying this they took leave for that day. No sooner had they gone than two nurses came and sat near me and took care of me day and night in the same manner. On the next day they (the doctor and the owner) came and affectionately talked with me for some time. On their coming thus for two or three days in succession the staff of the hospital became very much troubled and they sent me to another hospital on the fourth day.

That was a German hospital, there patients suffering from fits only are admitted. Then I had fits thrice or four times daily. After remaining two or three days in the second hospital I found that the owner of the former hospital, after making enquiries, had come to visit me. Seeing him the personnel of this hospital became surprised and perhaps frightened also, because he was a man of very high position, rich and honourable in France; so if he came everything had to be kept clean and tidy.

At the time of going he requested (rather ordered) the doctor of this hospital to keep a special watch over me, advised that at least one person should remain with me day and night. As per his advice (order) a nurse remained day and night near me; and he along with the doctor of the former hospital used to visit me twice or thrice a week.

Though for two or three months I remained in the midst of so much care and service in that hospital my body did not have any special improvement. Though diarrhoea, fever, etc. disappeared, the complaint of the fits increased more and more. Gradually I began to have ten to twelve fits in 24 hours, even in the conscious state there was so much exhaustion in the body that I always remained on the bed. Everyone thought that not many days remained of my life.

One day imploring the doctor I said, "Look, perhaps I shall live no more, my condition is growing much worse. You have to keep my one request or last prayer." He only said, "What is that?" He did not attempt to give me false courage by saying that I was unnecessarily frightened or by saying some other thing. I gave fifteen rupees in his hand and said, "If I die in the course of such fits you should take a photo of that dead body of me and send that to my father." At my request the doctor took those few rupees and said, "That will be done." I told him to write down my father's name and address; he did that.

About twenty days after I said this, I had a severe fit. The fit went on continuously for two days and three nights; at that time I lay unconscious, even when the

fit ceased no remarkable consciousness came. After suffering the excruciating pain of that fit for two days and three nights the vibration of my pulse and heart stopped at twenty minutes past eleven o' clock in the night (I give the time as I heard it later from the doctors and nurses) and quitting this mortal body I took the path to the blissful kingdom of love.

The hospital staff took my body downstairs and laid it in a coffin in a room in the lower storey. There the rule is—if any patient dies after six in the evening he has to be kept thus till tomorrow morning. In the morning their priest came, sprinkled peace-water and flowers and placed a garland of flowers over me. Then the coffin was ordered to be closed. Just at that time when they were going to fasten the lid of the coffin I heard Hara, my life of life, my Prana-Govinda, call me and say, "How can you go now? Many works you have still to perform. You are not to go." It seemed to me that along with that some one gave me a push, at that push I fell down (*moved up*) and shouted. Hearing my cry, doctors and other persons of the hospital came running from their respective places—feeling my pulse the doctor said that it was going well. At once I was taken up from within the coffin and taking me to the room where I was they laid me on the bed. (*I write all this account which I heard afterwards from doctors and nurses*).

In accordance with my request the doctor took a photo of my corpse in light touch. In the afternoon of the next day he returned to me saying, "Here is your photo, take it, you have regained life." I said to the doctor, "I am very weak, kindly write a letter to my father narrating everything and send that photo to him." In accordance with my request he did that.

I do not know what work of the Lord is to be done by a weak man like me. I write exactly what happened and in what light I took it.

For more than two years I remained in foreign lands. Afterwards returning home whenever I raised this topic before the Lord I received the same reply from Him, "Through Krishna's grace I have got you back. Krishna loves you very much. Do Name-do Name-do Name-never leave Name-there is no other living (powerful) Mantra like this in this age". (*Rama Prasad Ghosh H.Sm-9th Wave*)

[*Sri Rama Prasad Ghosh is still alive on this day 30th Nov. 1964, and is now in his native place. I had the fortune of seeing the said photo of the corpse taken in France. He showed it to me and to all when he came a few years ago to Tenali in connection with Ananda Milan Celebrations. A. R. K. Sastri.*]

6. Incident in the life of Haradhana Mukhopadhyaya :

Many have said and are saying many things about Thakur Haranath, yet many more things have not been said; at least feeling that it is extremely desirable that what I have realised in my life about Sri Haranath's unique mercy and the help His precepts can render should be propagated among all, I am penning these few lines from some fallen leaves of my little life.

Only a few years ago I had great faith in the power of self only; neither did I feel the necessity of thinking of God nor did I like it. In one thing, however, it can be said that I was really fortunate, as a result of many

virtues through my many births I have taken birth in a very pure Brahmin family and in a very high association.

My father-god (*Pita Thakur*) and father's younger brother (*Khulla Tata*) are still alive and in the place where I live they are still earning regard and devotion from all around for the greatness of their characters. There is daily worship of the household deity in the house; all the festivals and ceremonies are observed at the earnest effort of the venerable grandmother goddess. Among such circumstances I passed my childhood and boyhood and arrived at youth. The uncle Mahashaya was able to gain Sri Haranath's mercy at some auspicious moment and through His infinite mercy only Sri Haranath highly gratified us by giving feet-dust in our house at innumerable times and in innumerable ways. All these things however, I did not understand then well, or I did not like them much, but this little I noticed my uncle Mahashaya was as if undergoing change in every direction and though I never saw him practise yoga or any other process I noticed well that he always tried to take God's Name in solitude giving up associations. In my mind how much have I not laughed, in my mind how much have I not argued — What, again, is 'Name?' To tell the truth, I did not know or did not want to know exactly. I read Shri Haranath's '*Patra-vali*', read '*Upadeshamrita*', somewhat out of curiosity only to see what He wanted to say on the whole. I saw His only advise is 'do Name'. With great contempt I threw away the books etc.

Now begins another chapter of my life. Before the intoxication of the first youth disappeared I obtained a

degree through the infinite mercy of the University. I do not know whether it was a gain or loss, because what I learnt included many things which I now realise that it would have been better if I had not learnt them. Only the thought of God I did not learn, in the heart even a little of the religious emotion did not awake. None of the teachers etc. taught that or took any care for that. As a result what is inevitable happened. I became a slave of desires. I was placed in a high Government post, I became drunken with pride. Bad association also was not late to come. The enemy, "greed", expressed itself in a strong manner. I was about to sink in bottomless water. I did not like the advice of father, mother, friend, relative my god-like elder brother, or anyone else; association of friends only appeared to be the heaven. Through the unique kindness of the friends I became more and more involved in the net of deep debt. All this news reached also the ear of the authorities in the office, as a result of that I was deprived of my job. I do not know what unique kindness Sri Haranath has even in that terrible day infused a little mercy into the hearts of the authorities whereby they did not dismiss me. If in future I become good again I might get an opportunity somewhere else—they kept that path open; if they had dismissed me that path would have been closed. But my job was lost. Today thinking of that only I cannot restrain my tears in gratitude.

Losing that job I saw darkness all around. I found that all my friends and relatives had deserted me, none was my own any more. In shame and hatred I can no more show my face to any one. On this side, torments of debts, demand of the creditors, shame of people, want

of money, and other wants turned me mad as it were. I have drowned the face of my parents, born in so high a family I have become so low, for me they also have no end of worry. Failing to find any means of escape in spite of many efforts I decided in my mind that I should cool all the burning sensations by suicide, should put an end to all humiliation. I became determined in mind.

Since then commenced the thought of means how to commit suicide. After considering various means I decided that I should drop the last curtain of this hateful life by throwing myself before a running train.

In such a mental condition one day as I was walking on the path aimlessly I met with a friend acquainted long before. Looking at my appearance the friend was startled and wanted to know all the facts. Frankly I revealed everything and told him that day, "Brother, have I any means other than death?" In reply to that he affectionately stroked my head with his hand, narrated in detail a secret chapter of his own life and said that he also had decided to commit suicide in extreme mental grief and self-reproach. But on the day he fixed ending his life by electric shock by purchasing a little copper wire of small value, holding its one end with his left hand, tying a heavy thing at the other end and throwing it on the tram wire he was saved by the unique grace of a Mahapurusha. The heart-knowing great man said to the friend this only-let him incessantly repeat in his mind any Name of God which he likes and after that let him do whatever he likes. Mentioning this fact the friend said, "Brother, up to the last my death did not occur; not only that, today I have got a new life as it were. Brother, if God's Name is taken man cannot go down, I am living proof of that."

Hearing the friend's account my head began to reel. First of all the uncle Mahashaya came to the mind, Sri Haranath's precepts. Do not forget the Name-rang in my ears. In that auspicious moment, standing on the public road, I said, "Narayana, Narayana" and burst out weeping. To tell the truth I had not then the desire to die, yet as there was no other course than death I was searching for the path of death.

Almost weeping I once went to Kalighat. For the last time I saw the image of the World-Mother once to my heart's content. While returning I saw a lunatic singing in the temple yard-being absorbed in his own emotion he was incessantly singing only two lines of the song, repeating and turning them in various ways.

"One goes on the way saying" Durga, Durga,

Shula Pani Himself guards him with Shula in His hand".

It appeared very good to me. I too began to remember "Durga, Durga" in my mind. The motive was to die repeating this Name.

Since then what befell me I cannot say, since I commenced to do that, day and night I went on repeating the "Sri Durga Name" only in mind. Two days in succession passed in this way only.

The next date after that was Monday, 6th May 1935. On that day was the Silver Jubilee celebrations of the Emperor George V. Scarcely had the evening commenced when the whole city of Calcutta being decorated with the garlands of lights, assumed a strange beauty. The noise of the festivity did not at all

please me. Being prepared for my great journey of death, I secretly left the city of Calcutta and arrived at the Dum Dum station. Sitting I panted, there was the resolve to commit suicide by falling before some running train. I remained prepared for suicide, but on the other hand I went on repeating Name with great vigour.

I remained seated only. One after another so many trains passed. The train comes before, I stand up prepared; Name is going on in the mind, this time I may jump, at once some mood comes from within-let this train pass, it will do if I die by the next train. The train passes away, again I sit on the bench, but Name is going on uniformly.

At length it became about 11 p. m. This time the last train would pass. There was no more time. I jumped up. Just at this time someone with a clear voice said, "What are you muttering like a lunatic, give up that; all your disquiet is due to that only. Come soon to me, for you I wait advancing some steps towards you." The voice was very clear. Being startled I looked all around. Except some railway coolies at a distance there was none else within the three boundaries of me. Only from a tree near the bench a rustling sound was heard. I thought-Whose is this bodiless voice? I did not understand then, but now from various experiences I understand that I had fallen into the clutches of some evil spirit. Afterwards I have learnt on enquiry that at that Dum Dum and within a few hundred yards of that many persons were killed being run over by trains. Probably many among these have also committed suicide in that way. So who

can say that on that day the accursed soul of some such unfortunate person did not tempt me to give up Name in order to get a destiny like his and become his companion in the world of ghosts ?

Being startled I looked all around but could not see none. But I resolved in my mind-if there is death only if Name is given up and, when by death only I can have peace, then I shall no more take Name. Deciding thus with a quick gait I went before the running train. There at a distance the light was flashing, it was becoming more and more near-it is almost come-there is no more time; but what a wonder, though I want to give it up, Name refused to give me up, then Name possessed me as it were like a bad habit. How I myself do not know, saying 'Durga', 'Durga' and closing my eyes I remained ready; but what a wonder, that sound of the train stopped suddenly. Opening the eyes I found that the signal being not down the train stopped suddenly and not proceeding farther it was whistling loudly. Then within my mind Name was going on vigorously. Suddenly I felt that some one addressing me very sweetly was saying "Ore, you look very tired, sleep a little and be refreshed. You want to die, well, it will do even if you die at dawn." Really I felt very sleepy. Again lying down on that bench under the tree I went on repeating Name and soon fell profoundly asleep. Uh, what a sleep that was ! Such good sleep I did not have for many days. When the sleep broke I found that much sunshine had appeared. There was the noise of the coolies all around. But I noticed that Name was going on with my breath.

I did not have death. I returned home. Not a single word I spoke with any. I had no impulse to eat, nor

was there any hunger. Sitting I began to think again. I found no shore, no end. Again I concluded - I cannot but die. I have no other course than death.

This time I hit upon the plan of committing suicide by drinking poison. With great difficulty I could procure very strong poison. I thought I should drink the poison standing in the womb of the Ganges. The sin due to suicide may be lessened to some extent on account of dying in the womb of the Ganges. As soon as the night turned into morning I went to the Kali temple at Dakshineswar. There alone submitting my mind's grief at the feet of Mother Bhava-tarini I descended weeping into the neck-deep water in the bosom of the Ganges. There was a virulent poison in my hand. The Bhagirathi was then full to the brim, Mentally I remembered the ishta devas and devis once. Before this I used to read the Gita whenever I found time. How I made this book my companion! I thought that when I was going to die I should die with the Gita. That day, in that last moment while standing in the neck-deep water the fifth verse of the eighth Chapter of the Gita came to mind, Sri Bhagawan Himself with His holy mouth has said, "Anta-kale cha mameva smaran muk-tava kalevaram. Yah prayati sas mad bhavam yati nastyatra samshayah". Again came to the mind - "Narayanam tanu-tyage shridharam priya-sanga me". At once from the mouth issued itself - "Narayan, Narayan". Once I looked all around to my heart's content. In front was seen the pinnacle of the temple of Bhava-tarini. This is that holy spot where Sri Ramakrishna had shown mercy to so many hundreds of people. Remembering Him once I communicated my bow at his feet. I felt very thirsty. The throat has then become dry. With some Ganges water I wetted the throat.

After that doing Name with great vigour and thinking of my chosen Deity I was about to throw that strong poison into the cavity of my mouth; suddenly a little wave came and carried away the poison in my hand from before my mouth. I grew mad as it were, as if I had lost the gem-the treasure of seven kings. The eyes were overflowed with tears (water) - I groped for it in that very water. Exactly at that moment floated up just before my breast in the neck-deep water on the bosom of the Bhagirathi a unique figure of Sri Haranath. His mass-beard hanging down to the breast was still waving with the waves. The figure was smeared with mercy, I found two drops of tears trembling in the corners of the eyes. About a minute I scrutinised that figure with a fixed gaze. Slowly that figure of the All-Love disappeared again into the water. I got up on the bank like one almost in a swoon. Again going before the image of Bhavatarini I fell down crying. Mentally intending Haranath I said, "Thakur, if you do not allow me to die, then allow me to live in a befitting manner. Hold up before my eyes another chapter of your mercy. Let my faith be firm."

Today after a full year as I think of Sri Haranath tears come to my eyes. In this terribly bad time when hundreds of young men in spite of the help of many influential men of rank and position are wailing for jobs, can by no means secure a job of any sort, in that field of competition an unemployed youth like me, helpless and deserted by all, has again secured Government service itself. Not only that, I am now confirmed in a post even higher than before. When with a calm mind I look at the past events with the mental eye, my whole body is thrilled at thinking of the infinite mercy of Sri Bhagawan. Today I well remember, when reaching the

juncture of boyhood and youth I was once about to die being attacked with very grave disease and my adorable father-god failing to cure me in spite of treatment to the best of his abilities resigned me at Sri Haranath's feet, Sri Haranath, the incarnation of mercy, saved me that time in an indescribably unique manner. Today I realise very well-the agitation of my father's heart touched Haranath in such a manner that day that He could not stop even after releasing me from that very grave disease. Sri Haranath ever loved my father-god Mahashaya like a brother. So, I think, being pained with the pain of his heart kind Thakur pursued me to my last day. Now I understand who saved me from a terrible man-eating tiger in the middle of my service-life in the Forest Department; who saving me from the terrible attack of a wild elephant gave me His lap, who saving me from the terrible attack of an angry bear like Yama incarnate gave me new life. Falling from the very high crest of a mountain when I was expecting death every moment my head having dashed against the stony side I was rolling down more and more with great speed and my death seemed to be almost sure, now I realise why I did not die that day, who gave me his lap and saved me. Even on that day which is now long ago I have seen with my own eyes that strange scene on the bosom of the Ganges near Dakshineshwar. Kind, blessed are you, O Haranath, how much more shall I describe of your mercy ! I do not know how much virtue amassed in previous lives I had ! In what an auspicious moment of mine father-god Mahashaya made me over to your feet. It is the saying of your own mouth, "If connection is established, there is no more disconnection." Now I realise how far true this is (*H. Sm-Wave 10, by Sri Haradhana Mukhopadhyaya*).

(b) TOWARDS THOSE WHO KNOW HIM NOT :**1. Incident in the life of Ashutosh Guha,
Barishal.**

In 1919, during the last German war, I was the Field Post-master of the 92 office of the Head-quarters of the 17th Division of the Firing Line in Mesopotamia. One day I was very ill. The doctor said that it was double pneumonia. According to field rules I was sent down to another hospital from the battlefield. The illness went on increasing and I went on being transferred from one hospital to another sometimes by motor car, sometimes by hospital steamer, sometimes by hospital train in a hanging bed, and at last I reached Bagdad City Hospital. Here I remained for five days. The illness went on worsening. From this place I was again sent to Basorah in the aforesaid manner. The Basorah hospital was the last hospital of the battlefield to come to India. If here the patients became well, they again went to the battlefield and joined duty; and if they became disabled they returned to India. Here special care was taken for the convenience of patients and good arrangements for their various diets. After all, if a patient could reach here, he had hope of life even if he be half dead. But such was my ill-luck, for one month and four days I remained here, the illness did not improve even a little, rather I reached the dying condition.

On the next day the unbearable pain of my body increased so much that I anticipated death every moment. The headache which I had already had increased a hundredfold. For the last three or four days

hunger and thirst had vanished entirely. That day even the eyes I could not open in pain. "This very day I shall die" - such was my notion, specially (because) that day the nurse came to me with very slow steps. Stuart Saheb (*Doctor*) came and went silently, applied the thermometer very carefully. Captain (*Doctor Saheb*) was applying the stethoscope very carefully as it were. Looking at me they were whispering to each other. Though the condition of my body was very pitiable, my mind and intellect were strong and healthy as it were like a normal man's. So seeing the manner of their walking to and for my fear of death increased all the more as it were. After 12 at night my consciousness came or sleep broke; I opened my eyes, I saw that the doctor standing near was seeing the thermometer. He asked me, "Hallo master! how do you feel now?" I replied, "Thank you, I am little better than before." Just this reply I gave daily, for, according to European etiquette even a dying patient has to give this reply. The doctor said, "The Captain has asked me to inform you that your illness is fatal, hope of life is very little. In this last hour have you anything to do? If you have, do it at once." I replied, "No, no such urgent business have I, but if I could write a letter to my wife, I could have died with a relieved heart." The doctor said, "Go on dictating, I am writing."

I replied, "Thank you. But your writing will not serve my purpose. If one who knows Bengali writes, my purpose will be served."

He said, "Sorry. In this ward there is no such person who knows Bengali." Immediately on hearing this as it were I fell asleep. In a dream I was seeing-long hair, beard, sacred thread on the shoulder,

smiling face, a Brahmin standing before me; He was saying to me, "Fie father, who says that your disease is fatal, there is no hope of life? Come, let us go back to India." Saying this, He laid His hand on my back and went away. Going two or three steps He turned His face and said, "Tomorrow in the morning you will get my letter" and went away.

Suddenly my sleep broke, consciousness came. I saw that the doctor was seeing the thermometer. I asked him, "How much is the period that intervened between the time when you said to me-my disease is fatal, there is no hope of life-and this time you have come again and are seeing the thermometer?" He replied, "Two minutes only-I am here standing all along. I noticed that a little drowsiness was coming to you."

I said to the doctor, "Dear doctor, say to your Captain tomorrow that I am recovering soon and returning to India". Hearing my words the doctor smiled and said, "The Doctor Saheb also said that you are not like an ordinary patient to die of heart failure as soon as you hear my words. I asked the Doctor Saheb whether it was proper for medical men like us to say to the dying patient such words-if you have any work to do, do it at once because your last hour is near." To that he replied 'Without fear you may say this to this patient. I know, this patient's strength of mind is extraordinary'.

It is three months since I had been expelled from the battlefield and staying in 21 hospitals one after another, I had at last been brought to this big hospital. In each hospital I received better diet, better treatment

than other patients. On investigation into its cause the European nurse of this place said, "In the paper the Headquarters have given with you it is written that special care should be taken of you." Whether on this account or because while other patients of my ward spoke in Hindi I amused people by my comic talk in the English prevalent in the Chinese quarters, the Doctor Saheb talked with me on other subjects for nearly half an hour almost daily. He did not admit previous birth, later birth, fruits of deeds etc; though ill I tried my utmost to make him believe all these things. There was something like a little intimacy, only on this account he told the doctor, - "The strength of mind of this patient is extraordinary, so, though he is in dying condition today, you may give him without any fear the news of his impending death." I requested the doctor to kindly order the Mem Saheb (*European nurse*) to give me a cup of tea—I was terribly thirsty. The doctor ordered tea and went away.

I was thinking of the dream in various ways with joy, with wonder—so many people get so many divine medicines at Tarakeswar, Baidyanath, Shrikshetra (*Puri*) and at Kasi Viswanath (*Benares*). Today I also have got god's blessing. Assuming the form of a Brahman God went away saying, "Fie, father, who says your disease is fatal, there is no hope of life? Come let us go back to India." He further said, "You will get my letter in the morning tomorrow." Aha! the Lord of the world, how kind are you! You have given life to a dying patient like me! Lord, I did not get even the time to see you well to my heart's content — things like this I said, and the pillow was drenched with my

ears. When will the morning come, when shall I get his letter—all such things I was cogitating in my mind in various ways—at such a time the Mem Saheb (*nurse*) appeared with tea. She was surprised to see that the patient, who while lying made water and evacuated on bed pans, had himself got up and remained seated. He who was carefully fed on two spoonfuls of milk with a spoon drank a cup of tea holding the cup in his own hand like a healthy man. I requested the Mem Saheb to fetch one more cup of tea and a few biscuits. She went to the doctor and both came to me. I said, "I feel very hungry and thirsty", the doctor examined me in various ways. Again I drank a cup of tea and ate many biscuits. I told the doctor to go to sleep. My voice had become like that of a man in normal health, there was no fever, no headache, the pain in the body had decreased nearly by threefourths. The body was cool, mind cheerful, hunger and thirst being quenched I cracked one or two jokes with the doctor and the nurse, for they at first thought that I was in delirium or my brain had gone off and the time before death had appeared. So I was taking the demon's meal. Bidding good-bye soon to them I lay and thought about my dream, thanked God innumerable times and fell asleep. Perhaps the doctor could not believe that I could become so well so suddenly, so once more he came and examining my fever went away.

Next day my sleep broke very early in the morning. According to hospital rules I washed my mouth, hands and feet, wore the washed cloth on the table and was resting a little. On other days another man washed my mouth, hands, rubbed and changed clothes: that day I had been able to do all these things myself. That day I felt only so weak as one who suffers from fever for one or two

days only. In this there was a Muslim patient of Chit-tagong; I beckoned him to my side and said, "For the past six or seven days I was so weak that I could not get any news of you. How are you?" Saying so I gave him four biscuits. He held one of my hands, slowly I walked out and sat in the open air and told him of my dream. Seeing my disease change so much, he was glad beyond measure and raising both his hands blessed much and said, "Your life has no more fear and soon you will be able to go to your home country. For Khuda's (*God's*) sake, please do not go alone to your home country leaving me behind!" Again I was walking back from outside slowly towards my bed. About 150 cubits had to be walked before my bed could be reached. On this side the Mem Saheb, not seeing me on the bed, was running to and fro in search of me. Seeing me walk back she was dumbfounded and she asked so many questions—"Where did you go? Why did you go? Why did you go without informing me? If your heart failed? Who gave you the idea? How could you walk such a long way?"—many such admonitions she made. How much did she not express her sorrow, how many advices did she not give! To make her quiet I said many words, but she did not believe that I had become well. Still she entertained the notion that the lessening of my fever and pain, my walking, moving, and speaking like a man in normal health—all were nothing but symptoms of an impending death. Now I drank a cup of tea, two glasses of milk, ate ten to fifteen biscuits very slowly and fell asleep.

The sleep broke. After some time a turbaned man put in my hand a postcard and went away. Quickly I sat up and considered this very letter to be that letter

of which God in the form of the Brahman spoke in the last night's dream, "You will receive my letter in the morning tomorrow." I repeatedly bowed to the letter and that Thakur and began to read—

"My dear master,

Who says your disease is serious, hopeless? Let us go back to India. When you go to India, you will meet me. Then you will be able to understand that I am not so very unknown to you.

Yours,

(Name illegible)"

The letter I read many times. So much I laughed, so much I wept—it is beyond my power to express in language the delight of that time. It could not be understood whence the letter came, who wrote it and when. On the card were 5 round impressions of post office seals, but they were so hazy that not a single letter of any of them could be read. I inferred, one was the impression of the post-office where it was posted and one was the impression of Basorah. But whence come the other three impressions? There was no trace of penning through in the address that was written, so it was not that this letter was coming redirected from somewhere else. None but myself knows this address—that I am Field Post Master, 92 and patient No. 247, that I am in the Basorah Hospital, that my name is Ashutosh Guha. Only 247 was written on the cardboard that is near my head. In the other paper the doctor Saheb daily writes accounts of the disease etc. He too did not know my name and the fact that I was the Field Post-Master, 92. Many in the Headquarters know my name and number, it is true, but they too did not

know that I am patient No. 247, Basorah Hospital. Since my illness I could not write letters even to my home or anywhere else, so none knew that I was in hospital. On such grounds seeing the card I could by no means guess where this card was posted. From the writing on the other side of the letter I understood that God did not write this from heaven because there is no post-office there. "Let us go back to India"—that sentence means that the writer was still in that country. The meaning of "when you go to India you will meet me" was perhaps He lived in some hill or mountain in India, I was a post-master in Assam, so if I returned to Assam the interview would take place, or when I would go to Bombay, Calcutta and Barishal, He too would then go to India and would pay me a visit. I could not determine any other meaning of "I am not so very unknown to you" because He whom I had seen in the dream was quite unknown to me. The name also of the writer which was written in the end of the letter could not be read. The writer was a man and there was no doubt that he was still either in India or that country, this firm notion I formed.

About the turbaned man also who went away giving me the letter I thought much. In the battlefield peons do not deliver letters and other postal articles as in India. Perhaps there were two hundred persons in the medical department; from among them an orderly was appointed for these two hundred men; who goes to the post-office and signing himself takes all the letters, registered letters, parcels, money orders of the said two hundred persons. Then who was that turbaned man, whence did he come and how did he deliver the letter in the proper place? On enquiry I came to know

that none of any ward of the Basorah Hospital received any postal article before 12 a.m. on any day, and that day also none had received. My friend Shriyukta Tarapada Khar of Baichi in the district of Hoogly—was the Division Postmaster of our Dibrugar. Then he was a clerk in the Basorah Post-Office. One day I sent for him and discussed much with him about my dream and this card but we could not at all solve the riddle.

The Captain told the doctor that last night was the time fixed for my death, but I was seated like a healthy man. As soon as he saw me he was struck with wonder. "Oh I have already died last night, so I am the ghost of the dead man" — saying such things I made him laugh at first, and harassed him later. I made him understand that his medical science was nothing, showed him the card practically convinced him how high was the position of the Hindu religion that believes in previous births, later births, fruits of deeds, etc. That day there were many talks with him.

Through the kindness of the Doctor Saheb I returned to India. From Bombay I went first to Kasi, there I stayed for a month. From there I went to Prayag (Allahabad) where I shaved my head and bathed in the Triveni, I bathed in the Ganges at Calcutta—doing all these and other things I searched very much for that Brahman seen in my dream but nowhere could I find him out. From there I went home. Enjoying three months leave I went to Hathigar Post-Office in Assam and joined duty. On the next day after Sharadiya Puja (*Durga Puja in Autumn*) I being invited joined the feast in the house of a friend. There in an old number of the 'Prabasi' I found the following advertisement given by Shriyukta Shishir Kumar Ghosh — "1st, 2nd, 3rd, 4th parts of

Pagal Haranath, printed in three volumes are out, read and you will derive pleasure". I thought, "when Shishir Babu has given the advertisement let me read them once", for, I was delighted to read various ghost stories of Shishir Babu. I wrote a letter so that I might soon get the four books. After some days I got a card in which was written, "The books for which you have written are available at such an address". Writing a letter to the new address I had the parcel brought. As soon as I got the parcel, I opened it in the office itself. I opened one "Patravali" and found in the very first it was written "Most affectionate so and so", "I am extremely glad to read your letter", somewhere it was written "Affectionate so and so, receiving your letter" etc, seeing which I was sorry at heart, made so many remarks that a man like Shishir Babu had at last advertised for reading some private letters printed by some insignificant man of some unknown place; my rupees had been wasted. Then with great disgust I kept the books on my bed, came back and attended to office work. Two days after this I was taking off the pillow its case with a view to giving to the washerwoman when I found that the Appendix of the Patravali was open to the view. Reading one wonderful event it occurred in my mind that I slighted these books seeing "Most affectionate so and so, Brother so and so, My dear so and so" etc., but I find that besides those there were many other topics written in this book. Then I began to read the whole appendix. As I went on reading Shriyukta Atal Behari Nandi's account I became astounded altogether, thinking that had done a very great sin by slighting such a book I considered myself to be extremely guilty. The washerwoman sat outside and hearing that she was grumbling because I was not letting her go I gave clothes to her,

came back and finished reading the Appendix. After that I began to see the first few pages of all the books. This time I was startled to find in the book the picture of that Brahman whom I saw in the dream in Mesopotamia and repeatedly bowed to the picture and the books. Again and again I minutely observed the picture. It almost agreed with the Brahmin seen in the dream. At once I kept the books in the box; quickly finishing the office work I came back, shut doors and windows and sitting up the whole night and glancing over the books I finished them. The day dawned; at once I wrote a letter to Pagal Haranath. Receiving no reply I gradually wrote seven letters in course of two months. In the eighth letter I wrote very bitterly to Him. After so many days the reply came.

In reply to my letter Sri Sri Thakur Haranath wrote, "Receiving your letter I am glad beyond measure; I do not know how much joy I shall have when I see you. Once come and see your own house and home, relatives and kinsmen. Coming to Calcutta first go to the house No. 54 Maniktola street. Later, coming to the Howrah station catch the train and change it at Bankura. It is very cold towards the end of the night at Bankura—bring warm clothes with you." He wrote in a detailed manner about the way for going to Sonamukhi, time, train, platform number etc. "On the very next day I shall start from Hatigar (*Assam*)," I thought—it is for the first time that I am going to Pagal Haranath temple, how can I go with an empty hand? Shall I take two or three pice of Ganja (*hemp*). Ascetics smoke Ganja. But he is a householder, then shall I take some grapes and pomegranates? Well, how will it be if I take nothing with me but reaching there

make suitable arrangements or shall I take some potatoes and cabbages? - thinking thus I could not come to any conclusion. Next day I received a letter of Thakur, He had written, "x...x.... In the market of Sonamukhi potatoes and cabbages are available in plenty. You have no need to bring those things undergoing trouble and paying railway freight. Nor have you to purchase grapes and pomegranates spending some pice. Father, I do not smoke Ganja; so, that too you have not to bring. In that place of yours tea is available plentifully; here we drink much tea, therefore bring some good tea with you." It is impossible to express how many thanks I gave to Thakur on receiving His letter. I was extremely astonished thinking thus :- four days ago Thakur posted the letter; therefore He knew beforehand that three days after posting His letter I would be agitated thinking whether I should go to Sonamukhi with an empty hand or with some articles etc. I took 44 seers of tea with me, I had not to spend a single pice for it.

Thakur directed me to go to the house No. 54 Maniktola street, but I did not go there. I was quite unknown, besides that, without giving any previous information how could I go at so late an hour to another man's house to eat rice-thinking thus I went to the mess of a friend of mine at 186, Bowbazar. Thinking that it is not proper to go to a Sannyasi's temple in the dress of a Babu with shoes, gorgeous dress etc., I left all my dress and bedding in the mess and taking one blanket only I started for Sonamukhi. In company of Shriyukta Ramkhan I went to Thakur's house from the garden house. Ramkhan bowed to Thakur, I too bowed for the first time to Pagal Haranath quite unknown to

me. With slippers on the feet, a cup of tea in the left hand, a balaclava cap round the face and an ulster coat on the body He was drinking tea; it could by no means be recognised who the man was. As soon as I bowed, he laughed and said "Now your sorrow for tea is removed, now drink tea as much as you wish, a hill of tea he has brought." I was given tea to drink, I was drinking tea when two coolies appeared bearing on their heads my packet of 44 seers of tea as big as a side-pillow. Seeing a very big packet there was much laughter, I became totally non-plussed, because I did not inform Him beforehand that I would come that very day, nor did He know me. Neither did I inform Him that I would go or had gone to the mess No. 186, Bowbazar. It cannot be expressed in language how wonderstruck I became as I went on thinking that He already knew my notion that it is not proper to go to Sonamukhi's temple dressed as a Babu, that I had suffered from cold on the way and that I had left behind in 186 Bowbazar Mess shoes, quilt etc.

Going to the outer room, Thakur sat down to write letters. I was sitting on the verandah. I saw sometimes His face become very broad-nearly one cubit broad, sometimes the face was becoming one cubit and a half or two cubits long, and I was thinking whether Thakur hypnotised me, otherwise how could a man's face become so broad at one moment and so long at another moment! Thakur at once said, "Father, I know nothing of hypnotism or mesmerism."

After some time the peon came and delivered the mail. Seeing so many letters I thought—perhaps mails of

five or six days accumulated he delivered them together that day. Thakur at once said, "Much less letters have come today, more letters than even these come daily." Thakur was at once replying to whatever I was thinking of in the moment and was making me dumbfounded.

At this time Shriyukta Ramkhan placed before me on a huge plate Mudi (*parched rice*) with two plantains and two sweetmeats (*Sandesh*) and a glass of water and went away. Seeing Mudi on so big a plate I thought "This Mudi is sufficient to feed four or five persons. How can I alone eat so much? It is Mudi of Thakur's house. Shall I waste it at last by making it 'ucchista,' the remainder of the food eaten by one and therefore impure. If Ramkhan comes again, I shall return some Mudi." As I was thinking so, Thakur at once said, "Father, the Mudi looks much indeed, but mix it with water and plantains and it will become less. Yesternight you did not eat anything. In fact, I ate nothing the day before because one should remain without food for a night when one goes to a holy place, Thakur knew that even. Thakur knew whatever I had done. Thakur knew also whatever I thought in my mind. As if I fell in a great danger, all the bad deeds, all the bad thoughts I had done up to that time since boyhood began to rise in my mind one after another—One day I falsely said to my schoolmaster that there was pain in the bowels, then Thakur knew that also; one day I brought a false allegation against that boy and he had been punished by the "Guru Mahashaya" (*teacher of primary school*), then the Thakur knew that also, etc.—Thinking thus I became exhausted as it were and at last reached the conclusion that it would be well to leave

that place at once. Thakur at once said, "Father, perhaps only to produce this little faith of you in me that I am your worthy father, the Lord says one or two words through my mouth, writes letters through my hand. Because I cannot understand when, whom, why what, I write like a lunatic." I said, "Father, perhaps neither there was nor there will be such a stark unbeliever as I. With the help of the faint light of faith I have come here. I have not yet seen you. Do not make me fall from your feet." Saying "Ah", Father shook His body and Thakur who knows the heart, understanding that I was eager in mind to see His figure, began to take off all the dresses one by one. Gradually as that broad chest, that very long sacred thread, hands and feet came out, I became more and more delighted. So long there was a monkey cap on Thakur's head, because of that I could not see the beard, moustache and hair, nor could I exactly recognize Him. Taking off the cap by one pull and looking at my face He asked, "Say where you have seen me". I replied, "It is you whom I saw in dream in that dying condition in Mesopotamia." Thakur said, "Silence, to none else say this, go to the garden now". I asked, "You wrote 'If you go to India you will meet me, then you will understand that I am not unknown to you,' what does it mean, father?" Thakur said, "If I am really unknown to you, how then do you recognize me now?" I asked, "Where did you write the card that you had delivered in Mesopotamia, through whose hand did you have it delivered?" He replied, "That is the Lord's play-you have not to sweat your head for that. It is a play of joy, go on enjoying." Saying this Thakur went into the house. (*H. Sm. IV-Ashutosh Guha*).

2. Incident in the life of Kaviraj Nitya Niranjan Sen, better known as "Pagal Bhai"

While living in his native village of Narayanpur, a few miles off Navadwip, Kaviraj Nitya Niranjan Sen (better known as 'Pagal Bhai, in the Haranath Circle) had somehow become disgusted with Samsara and though married at the time had determined to embrace Sannyas. While thus resolved, he saw a Sannyasi enter the village and take shelter in a temple of Shiva lying not far off from his house. The Sannyasi had a very prepossessing appearance; the glance of his eyes was very mild, he had always a smile on his lips whenever he spoke. He was just verging on forty and had a flowing beard and a head full of long black hair which he always kept bound in a tuft over his head. He was tall in stature and had hands reaching down to his knee-joints. His prepossessing appearance attracted most of the villagers round him and some of them tried to invite him to their houses; but to this the Sannyasi would not accede; he said that he would never cross the threshold of a Grihi. One peculiarity with this Sannyasi was that he never begged anything from anybody, even for his daily necessities he depended entirely on chance-gifts, leaving the rest to God. His only subsistence was fruit and milk and even these in very small quantity. So, of whatever fruit or milk the villagers brought to him voluntarily, he accepted only a part and distributed the rest to the people gathered round him. He spoke little, but whenever he spoke it was all about Krishna Leelas and nothing else; and his one advice to all who came to seek him was always to take the name of Radha Krishna, to make it the alpha and omega of the Sadhana of their lives. He would say, "Go on taking the Name,

waking or sleeping, sitting or walking, eating or drinking; in whatever state you happen to be at any time—never miss the opportunity of doing it. Never let the thought of cleanliness or uncleanness enter your mind to interfere with the taking of the Lord's Name; it has power to make the filthy unfilthy, the impure pure. Above all, never enter into discussion about the merits and demerits of the Lord's Name with anybody. The Name faithfully adhered to is sure to bring the Lord one day to your sight. In this lies the whole purpose of human life." The Sannyasi stayed in the village for about a week only but the zeal of most of the villagers to serve him and follow his advice slowly abated and the number of visitors dwindled day by day; at last, by the end of the week, very few were left to supply him with food or drink. However one man was sincere; our Pagal Bhai took a fancy for the Sannyasi and remained faithful to him even to the last day of his stay. Every evening this Pagal Bhai would come with a tray of dressed fruit and one lota full of milk and see that the Sannyasi partook of these in his presence. The Sannyasi would accept only a small portion of the offerings and deliver the rest as prasad to him. In this way, within this short period, an attachment grew between the Sannyasi and our Pagal Bhai. The Sannyasi during the course of his stay there gave to the Pagal Bhai a good deal of sound advice as to the way he would have to conduct himself in life to attain his goal, the principal text of which was to remain a Grihi, always cautioning him, however, never to hold women as objects of earthly enjoyment but to regard his wife as a helpmate in life to help him to reach his destination, and honour and respect her as such. He said,"

As a Grihi you will have occasion to meet now and then with young women, but be careful to confine your eyes always to their feet. Remember that women sit both at the gates of Hell as well as Heaven, and will lead you easily to the former place if you look with an evil eye upon any least of them.” His last advice to him was, **“Stick to the Name and never waver; it will give you what a man ought to get here on earth, namely Krishna Prema.”** Our Pagal Bhai wondered how this Sadhu could know his thoughts. Had not the Sadhu appeared at this opportune moment our Pagal Bhai’s life would have taken a different course from what we see him now. On the evening of the eighth day, as he came to see the Sannyasi with his load of offerings, what was the surprise when he found the temple vacant. Instead of the Sadhu, he found a letter addressed to him lying on the seat the Sannyasi used to occupy there.

The Pagal Bhai, on not finding the Sadhu, fell as if from the third Heaven; it was then he found out how dear to his heart the Sadhu had become and his life seemed blank without him. However, on tearing open the letter addressed to him, he read, “Well, brother, don’t grieve that I part from you in this unceremonious way; personal leave-taking (though temporary) would have been painful for us both. Know, it was only to see you that I came to this village; I had no other business here. However, rest assured that **I shall be watching over you always though you may not see me.** We shall in no distant period meet again and there shall be no more parting. In the meantime send the two books Chaitanya Charitamrita and the

Durga Saptastam which I asked you for to the address given in the letter. Lastly, I enjoin on you never to worry yourself to know my whereabouts or who I am ; time will disclose to you everything."

Our Pagal Bhai pondered over the contents of this letter in silent meditation for hours together but could not make out the significance of it. As it grew late in the night, with a heavy heart he returned home. He secured the two books asked for the Sadhu and sent them to the address given in the letter, strictly to his injunction, he never tried to enquire about the whereabouts of the Sadhu. Nearly two years elapsed with no news of the Sadhu ; in the meantime our Pagal Bhai had passed through several vicissitudes of life, he studied the Ayurvedic Shastras, became Kaviraj and, giving it up, entered service ; but in spite of all this he never forgot the Sadhu or his sage advice. The sweet face of the Sadhu would now and then come to his remembrance and bring many sweet associations and the desire to meet him again would come poignant in his heart. He knew not, if still living, where the Sadhu was or whether he would be able to meet him again. The Pagal Bhai was now a resident of Calcutta, holding office as the editor of "Sree Krishna", a monthly journal, when one day he casually heard from his paternal uncle—the famous Kaviraj Satya Charan Sen—that a great Sadhu named Pagal Haranath was come to Calcutta and was staying at 54, Maniktola Street. Our brother felt a great inclination to see the Sadhu but being laid up in bed at the time with fever, he could not manage to do it. Our Pagal Bhai is a born poet and a sweet singer ; hearing about the super-divine powers of

Thakur from his uncle who had already become a devotee of His, he composed an Ode in praise and glory of Him though lying on his sick bed, intending to sing it himself before Him. Thakur stayed only for a few days in Calcutta on that occasion and then returned home to Sonamukhi. However, as the Ode pleased him much, the Pagal Bhai kept the same in his box and forgot everything about it afterwards. Six months after this, Thakur again came to Calcutta and he, being told of it by his uncle, lost no time in seeing Him. Thakur was sitting in the antechamber of brother Sharat Chandra Dey's house at 54 Maniktola street, surrounded by a large number of His devotees, when Pagal Bhai entered. On going to take the dust of His feet as he bowed low his head, Thakur touched it softly to bless him and taking him by the hand made him sit by His side. On turning his face towards Thakur, the Pagal Bhai was struck dumb with wonder; it was the same cut of the face which he had seen in the Sannyasi some twenty years before; the only difference he found was that the black hair of the head and the beard of the Sannyasi had turned grey with age: otherwise it was the same man, even the tone of the voice (*which lay indented in his memory*) was the same. Another difference he found and that was in the garb; the Sannyasi wore red-ochre cloth whereas Thakur was dressed as a fashionable man. When our Pagal Bhai was thus comparing notes in his memory, he heard Thakur say to somebody else sitting in the room, "Son, let bygones be bygones" but this our Pagal Bhai could not take as a hint to him and he, in the ecstasy of his heart, was about to exclaim and thus create a scene when Thakur raised a warning finger towards his lips, signifying him

to be silent. Thakur, to divert the mind of Pagal Bhai, suddenly addressing him said, "Well, Idiot, what devil possessed you to write such a complementary Ode to me? You must be a second brother to me in madness to fancy things to exist which do not do so; never indulge in such idle fancies." It was then that the Pagal Bhai remembered the Ode which he had composed on his sick bed some six months before he knew Thakur or he thought Thakur could not see him. Our Pagal Bhai at once remembered his Ode and in the excitement of his heart, without bidding adieu to Thakur, he ran home to search his old papers to find it out. Taking it out, he hugged it to his breast and shed tears of love; a firm conviction arose in his mind that he had now recovered the treasure he had lost before. (*A Pamphlet - "Haranath and Sree Gouranga" by Sri Narayan Chandra Ghosh-December 1933.*)

3. Incident in the life of Khirod Chandra Nandy of Jadugram :

In the year 1892, Khirod Chandra Nandy of Jadugram (Near Khargpur, Bengal) was working as a parcel clerk in a post-office in Rangoon. This gentleman had no occasion even to hear the name of Haranath who was then residing at Srinagar in the State of Kashmir.

Khirod Chandra Nandy being naturally pious and very obliging used to give away the parcels to the concerned parties, on their simple promising to pay off the money on the next day. After some days it was noticed that he had to recover from such people a total amount of nearly a thousand rupees. He requested them to pay off their amounts but they would only evade payment

on some plea or other. Brother Nandy was very poor and had further no one in the world to sympathise with his lot. He was driven to utter despair. He saw around him a most ungrateful, deceitful and merciless world and desired to prefer even hell to such company. With this view to commit suicide he proceeded one evening to the river Iravati and stood on the deck of a steamer. He tied a big stone to his waist and was about to jump into the river when lo! some sweet voice was telling him, "Nanday, stop that act." Bro. Nandy turned round in utter confusion. He found a youthful Sanyasi of exquisitely charming features. A divine smile was playing on the lips of this mystic Being. Bro. Nandy fell prostrate to this Being and fairly caught hold of His feet saying, "Bless me before I leave this world." The mystic being softly said, "Go to your office and open the Dak that arrives by the evening steamer." So saying He disappeared then and there. Bro. Nandy was left in a state of stupor. He regained his normal consciousness in a few minutes and returned to his office to open the Mail bags. Bro. Nandy gives about this incident as follows :—

"Language fails to express the ecstasy felt at the sight of two telegraphic money orders for Rs. 500/ each to my name by a friend whose name is still shrouded in mystery." This thrilling incident happened on Thursday evening one week of November 1895. Afterwards Bro. Nandy left Burma and came down to India where he joined the B. N. Ry. service.

When he was working as station master at Mayurbhanj in the year 1903, a big party of the Lord's devotees was passing by the Puri passenger to Balasore and

guests of Raja Radha Charan Das. Attracted by their devotional songs and occasional cries of "Jai Sri Haranath Jai", this Bro. Nandy went to see them and came to hear of Haranath for the first time in his life. He went to the compartment where the Lord was seated. The Lord accosted this gentleman in a very familiar tone and said, "Nandy, many years have elapsed since we met each other. I know that you cannot recognise me now. I am anxious to see you again at Balasore." Bro. Nandy could not grasp the significance of the Lord's statement. He was feeling astonished as to how a stranger like Haranath could have come to know of his name. He could not understand what the Lord meant when He had said, "Many years have elapsed since we met each other."

The next day Bro. Nandy went to Balasore by the command of the Lord. As the Lord was engaged with some big-wigs in a private room, Bro. Nandy was waiting in the verandah of the room. Thakur came out to him and said to Bro. Nandy, "Why did you leave Burma?" Bro. Nandy felt by some mystic influence that the questioner before him was no other than his Beloved who had saved him at Rangoon assuming the form of a Sannyasi. He was about to burst into tears. The Lord then said, "Keep silent. Do not reveal that incident now. We shall meet again," and so saying He retired into the room.

Bro. Nandy came back to his old station and began to pray that very night to the Lord to reveal Himself to him. The Lord revealed Himself in a vision given to Bro. Nandy. He realised that Haranath was the very same youthful Sannyasi who had saved him at Rangoon

Ever since that date, the gentleman was having most wonderful experiences of the grace of the Lord.
(R. V. R. - Lord of Love)

F. N :— Sri R. Virabhadrarao met this gentleman Khirod Chandra Nandy in 1935 and had the written statement from this esteemed devotee, but that statement in original is not available. Therefore what Sri R. V. Rao gave above must be an extract of that statement (Kusum Haranath, English Journal-November 1937.)

2. Bro. Hari Hara Ayyar writes: There were two T. M. Os each for 600 rupees" — "Some time after this, the gentleman resigned his post in Burma, and returning to India entered the service of B. N. Ry. Company. He worked many years under the company and in due course by dint of hard and sincere work, rose to the position of Station-master at Midnapur. It was here that he met again the Sannyasi who had saved him, and found out that it was none other than Sri Haranath Himself who had come to him in that disguise (perhaps on his way to Balasore to Sri Radha Charandas) - This must be in or after 1910, before Thakur visited Sri K. C. Ray's house to save his mother from her deathbed. Sri K. C. Ray in his letter to me dated 24-10-1961, wrote that Radha Charan has also came in touch with Lord in the same year when the Lord visited his house for the first time in 1910. Further, Sri K. C. N's meeting the Lord in 1903 may not be correct. Further, no record is available that the Lord had been to Balasore side in 1902. Sri K. C. Ray's letter is as follows: "

"I am as sure as the sun rises in the East that Thakur came to our house for the first time in 1911 from Balasore where he was guest of the late Zamindar Sri Radha Charan Das, who also knew Thakur in 1911 only. I shall narrate soon the details which were told by late Radha Charan to us then." K. C. Raychaudhury.
(A. R. K. S.)

HIS DIVINE VOICE



THAKUR SHREE HARANATH MATUSHREE KUSUM KUMARI DEVI

Dedicated to his Holiness Sri Sri THAKUR HARANATH
on His Birth Centenary Day 1-7-1965

A. R. K. SASTRI

"Rest assured that I shall be watching over you
always though you may not see me" — HARANATH

HIS DIVINE VOICE

1. MESSAGES :

Revelations-About Himself - Assurance-Miscellaneous.

1. Revelations :

[Strange Message from Thakur's mouth at the time when the Haranath Anath Ashram was founded in Puri in 1912. -]

(i) "Four hundred and fifty years ago when Gouranga became a monk He called Lord Nityananda and said, "Nitai, seeing my worldly life the jeevas of Kali cannot put faith in me, allow me to be a monk; if I hold 'Danda' (*the monk's staff*) Jeevas will have faith and regard for me; simultaneously there will also be means of their salvation." What will Nityananda do? The Lord commanded, so carrying out that command exactly though unwillingly He said, "O Lord, what is this you have done? You have not done a good work." "Why, Nitai! this hard vow of asceticism I have taken as means of bringing about faith and regard in the hearts of unbelieving people". Laughing at this Nityananda replied, "Great Lord! becoming Lord you have excluded the women, worldly people also have no any means any more, if in this terrible age of Kali you coming as an incarnation to destroy the dirt of Kali exclude women and worldly people then how many men have you come to rescue? You have not come to rescue Haridas, Narottam. They are eternal companions." Realising the full truth of Lord Nityananda, an agony lingered in the heart of the Great Lord Gouranga Deva. But then the monk Gour was helpless because He had to

maintain the prestige of the holy ascetic religion. After so long a time that agony has risen again. So today we see His reappearance in the dress of a worldly man."

"Hallo, it is water that pulls water. Forgetting myself and loving you with life I have wrested your mind and heart. Where else can you go? You have no other course but to love me (*you cannot but love me*).

"Ye all, place your respective burdens of sins upon my head. This time I have come with a stiff neck."

"Look, do not give useless trouble to my Krishna by saying "we are sinners, we are sinners". In His Kingdom there is or can be nothing called sin."

"It is all very easy to play the role of a saint but it is equally difficult to play the role of a sinner. Saints are mere theoretical trainees but sinners are practical trainers in this universe. Father, in fact sinners are deputed to carry out the most intricate mysteries and most difficult orders of God. Hate sin, hate not the sinners."

"Aha, every one, wherever he may be, is a form of my holy Krishna. Ore, the sin that is regarded as the most heinous offence in the world appears, by Krishna's will, in my eyes as the full receptacle of love (*prema*). This time this is Krishna's goodwill."

"Ore Naga, only those who are laden with heavy loads and luggage search for porters here and there and porters also go to them only and offer their necks, but one who gets down with a small box of ornaments in his armpit does not think of any porter and porters also do

not look back at him. Likewise, father, this call of mine is only for those, this porter offers his neck only to those who feel their life heavy with burden, who being distressed at the burden of life of eating, sleeping and sexual intercourse are searching for an escape, a little leisure, such a little nectar of peace; not for others. Surely will they who have been given time to leap and jump still secretly wander about for two days now. Only for your sake I love you. Only with your joys and sorrows this worldly life of mine is constituted, in return I ask for nothing but love."

"Four hundred and fifty years ago I came, bound and took some, this time also I have come with the order to take some (whether they will or not); once more I have to come again with a double barrel gun for those who remain unredeemed this time also. O jeevas, for you I have let the tamed bird Krishna in my hand go and have come pursuing you. Even if you be unwilling how can I leave you, I have got you in exchange for Krishna. Behold, this is not my own word, this is not my own call. This time such is the Lord's order to me. I am not God but only messenger sent by Him, at His order I have come running to you. Remain day and night engrossed in Hari's Name without considering what will or will not be (*the result of that*), I remain responsible for enabling you to catch Krishna, know this to be Krishna's own declaration. Again I say-when I become 'He' then I am no use, but when I come down from 'He' to 'I' then I am a hated great imposter. With a view to hiding my own motive I being a wolf in sheep's guise am moving about you as a centre. I know who I am and what hell is being prepared for me, that I practise such deception in spite of knowing this means nothing

but my transportation for life. What other sentence may be heavier than this? Therefore I say crying - O brothers, place your respective burdens of sins on my head, if by that some one's sentence of imprisonment is executed on me and he become released. My own burden is far greater than all other burdens of the world put together. Therefore when I can bear the burden of this mountain then I can also bear the sheaf of other's vegetables, that will not give me any trouble. Ponder well over the words of the lunatic."

In the incarnation of Gour I could not derive pleasure from "Macchab" because that time associated with people of one class, of one race only. But this time by Krishna's grace I am having great joy. Taking me by the hand Krishna has made me travel to all the places in India from Calcutta to Bombay and from Kashmir to Madras, and along with that were attracted people of different countries, different languages, different races and different religions. Today see this Mahotsava, today Hindu, Muslim, Jew, Parsee, Maharashtra, Madras, Orissa etc. - all the races of India have a right to participate in this Mahotsava. Father, the thing I have introduced is still in a somewhat infant stage, let it go on developing by His grace, afterwards you will understand who I am and why I have come."

"Hallo, cry no more, ever dry am I, it is I who all along make others weep; today at your cries of the heart tears are coming out of even my dry eyes, no more have you to fear even Yama of Yama, what to speak of Yama (*god of death*)."

"Father he has caught hold of me to that little extent only which I have allowed him to catch hold of me. Not otherwise."

‘For a little self-interest Jeevas become totally blind. Really this is the hell created by the Lord. If in this hell you want to enjoy the breeze of heaven there is no means other than unselfishness ’

“Staying in Kashmir I remained in joy of heart supplying food for lions and tigers, beasts and birds and flies in dense forests. But to please the mind of this man of the Lord is a very hard and dry task. Here there is no other course than to love, forgetting oneself. These will tear and devour even if a little only of one’s own existence is retained. In spite of this none neglects to bite. But, alas, I feel an impulse to smile, where will the teeth sit? There is no ‘I’ in me. I have become yours. So in spite of my so much persecution you come restless to me.”

“Saying “Bind, mother, bind”, I bound that vital place one day. Blowing the flute one day I tore that vital place and made the cowmaids mad-that day with the Name Hare Krishna Hare Rama, I melted stone - today also see in the tip of a dry pen is equally existent that presence of God which tears the vital part. Reading a few letters issuing from this pen you run behind me today.” (*By Nagananda Ghosh-in Amara Devata*)

(ii) “Hallo, none of you are strangers to me, you have come as my companions as many times as I have come etc.” (*H.Sm-11*)

(iii) On one occasion the Lord had informed Jug-mohandas that the Mahapurusha to whom His body talked at the time of the transformation incident was no other than Himself. It is an ordinary Yogic feat, this of dividing oneself into two different personalities.

Another more interesting communication made to Jugmohandas by the Lord was that Gouranga, when He disappeared in the sea, dived underneath the waters, and came ashore at a point far away from the haunts of men. He then stayed in the wilderness for a period of about four centuries - a feat of which many Indian Yogis are still capable and appeared before Bhagavati Devi as a Sadhu before being born to her as Haranath. (*Jugmohandas to M. Sree Ramamurty S. K. H Journal Aug. '98*)

(iv) Shivastokam: One of His devotees who regarded Sri Haranath as an Incarnation of Shiva Himself desired to compose "Haranathastokam." Remembering the holy feet of Haranath he sat to write. The writing was not after his mind. He penned through it. Again he began to write. This time also it was not after his mind. After some efforts of this kind he gave up the hope of writing and being sulky towards Haranath went to sleep again.

A short time after this Thakur came to Calcutta. This man also came to take Thakur's feet-dust. He forgot his fruitless efforts of writing "Haranathastokam"

But Thakur incidentally said to him; "I have come to play the play of the wedding chamber (*vasaraghara*). How can "Shivastokam" please me now?" Afterwards in a low but grave voice He said, "The Haranath born of woman is gone". (*Baidyanath Mukhopadhyaya-H. SM-5*).

(v) In Sharat Babu's drawing room Thakur said to Ram Rakhal babu: "Father, I remained a piece of stone on the roadside. You picked that up, put it on the altar, smearing it with flower and sandal-paste made

at a Thakur and infused life into it (*pranapratishta*). At Krishna's will others are getting proofs of animation in his stone. Now if they say that I am only a roadside piece of stone picked up, in that case will they desist? If the Lord wills He can play many plays taking only a worthless piece of stone". (Writer: *Shradhsheya 'venerable' Manilal Vishvas Mahashaya-H. Sm. 6*).

(vi) On the occasion of feeding Pandas during anmotsava at Puri in 1925, the Panda Thakur created a hitch over the amount of expenses. Thakur calmly said: "Father, I have made you rich, you yourself can understand; and all say Haranath is poor; perhaps for that you slight me; if there is no "Panda bhojana" (*panda feeding*) what else can I do? Everything is due to my bad luck". Some time after this He, in a terrifying manner, addressed the Panda: "You are seeing in front the infinite endless repository of gems, if Haranath wills, he can make a present of innumerable gems at your feet. He at whose feet innumerable saints and ages roll their heads has today rolled at your feet, yet you have not relented. Moreover if you wish you may see that at the invitation of Haranath the local gods along with all the Pandas will not hesitate to accept Haranath's invitation." (*Rasik Ranjan Sen in Mohan Puruli 1926*).

(vii) In the year 1926 before Thakur left His body, making the Secretary of Tattawa Pracharini Sabha sit near Him Thakur was conversing with him. Raising the old topic again Thakur seemed to remind him. By the way He said: "Look, love based on deliberation or philosophy may again be destroyed with the help of deliberation or philosophy. But love or Prema that springs

of itself from the heart may remain suppressed but is not altogether destroyed. In a sleeping condition that waits for the time, when the proper time comes it wakes again. Why do you love me—if some one asks you the question you cannot show any special reason. This is not a matter of wonder. Your love for me is not based on deliberation or philosophy. Previously also I had come to this stage, had played together with you, formed various relations. So as soon as you see me the previous love in your heart awakes. Not understanding the cause you often become ashamed or surprised. Only to carry my message to all is your duty. You may speak about me to all but you cannot by effort wake love for me in any one's heart. This work is my own. My flock I myself shall choose. When it is the time for one to awake, you will see that as soon as your message reaches him, a new stirring has begun in his heart—his previous impressions (*samskaras*) about me are slowly awakening." (*Baidyanath Mukhopadhyaya H. Sm.* 6).

(viii) Some youth said: "Say frankly who you are, if you are an "Avatara", of which God are you? If you are not an Avatara why do you not show any objection to another's worship, Arati etc.?" Thakur said: "I do not think who I am, so neither do I know, but in doing worship, Arati etc. to me there is no possibility of danger to a devotee. By dint of his own devotion a devotee crosses the ocean of worldliness." (*Turaknath Mukhopadhyaya, Bhowanipur H. Sm* 11).

(ix) Haranath reveals His identity, with an art that conceals art in the following letter :

"Most dear father, (Sj. Nandalal Pal, Chinsura)

In your letter there are many things which astonish me. I did not plan the visit of Baidyanath and others to you from Calcutta. They were entirely prompted by their own urge. I permitted them, learning their wish. The desire to collect the teachings was their's. They had started work before I wrote to them. These have been published in this Aग्रahayan issue of "Grihastha". It should be nice no doubt; there should be both Bengali and English versions. Father, who can divine the Lord's design? Who knew or even thought that these few commonplace letters would be so well-received in every part of the globe? Blessed is your way of doing things, Nityananda! Only you know why and how you make one dance. Lowly beings cannot pierce through it and talk of accidents, miracles etc. The real thing is known to you and to him to whom you make it known. My prayer is, may I have through a long succession of lives the shelter of your feet - a shelter which is impregnable as the strongest of forts. Lord, you can transform a despicable crow into the revered Garuda.

Holy Father! The matter of the creation of this beautiful and gloriously varied universe, out of imponderable atoms and molecules, was so long a matter of speculation only. But now you have delighted me beyond measure by affording me direct evidence of your power by making this insignificant "Pagal Haranath" dear to the whole world, and in causing the proceeds of these few letters feed hundreds of poor people. Lord! only you have the capacity to probe into your own actions. Anyone else who professes to do the same is

the greatest liar alive, and cannot be any one else. It is only he who can cause flowers of a hundred hues to bloom on the same branch can accomplish a million acts with one single arrangement; can create out of atoms the infinite universe resplendent with innumerable colours. Paltry beings can never probe into the mystery of your actions. When you blessed the world with your advent to this earth in Sri Gauranga, you called into being the Sun of Knowledge, Vidya Surya, the Ultimate Truth and caused your sway to be firmly established. The world today also is lit up with the light of wisdom, but "Pagal Haranath" pierces this envelope like clear moonlight. Is it not your strength which establishes itself by making this book popular and esteemed? Let the world see today that you are present in person. Whatever people may say about your passing away is false; you are as you were. A magician can enter a chest before an audience of hundreds, delude them and vanish before their eyes. He then hides himself among the audience. But none can recognise him. Similarly, you delude people and move about among them so that none can recognize you all of a sudden. Surely, this is not a deep mystery. Men with dim vision mourn over this, thinking that it is your passing away. This small matter has now become an unsolved riddle to the learned. Blessed is Thy sport, O Thou Lord of Sports! Inscrutable are thy ways. He who had accompanied you when you went to bathe in the sea did not find you coming out of the water and he began to cry. But you deluded everybody and betook yourself to the holy temple to behold the Lord Jagannath. Men saw you enter the temple. But as you, O Lord, noticed that some were returning towards the

temple from the seaside weeping, you disappeared from the temple as you did from the sea. At Tota too you displayed the same wonder and have been moving about with the crowds, but we mistaken souls are upset, thinking that we have lost; you, my Lord. What remains if you are lost? Everything is rooted in you and you are present in everything.

My Lord, another thing comes to my mind which refutes the myth of your passing away. I mean the words uttered from your holy mouth; "Now shall I display a wonder that is transcendently glorious. Its import is beyond even me, to say nothing of lesser beings." You have yet to stage this glorious play twice more and so your play is not over. You cannot, therefore, leave the playhouse now. The player who has to make three appearances in a play cannot possibly altogether disappear from the precincts of the playhouse after his first appearance. He just changes his garb and sits among the audience. As soon as it is time, he comes back to the stage and plays his part with the appropriate gestures and actions. My Lord, you are in the same way biding your time amidst us. The more fortunate persons who have discovered you in this state have written, "Even to this day Gour Rai exhibits the same play, which only a handful of fortunate persons may behold." When the actor changes his make-up, he can pass unnoticed amidst the audience, but he cannot go unrecognized by his troupe. He is sure to be recognized, whatever be his make-up. Similarly, we cannot recognize you, it is true, even though you are amidst us. But you do not hoodwink those who have the extreme good fortune of being your favourites. You have the power to delude them but you do not do

so - there lies your mercy. That is why Sridam found you out even when your dark skin became fair. After that you were recognized by all and sundry. So I assert, Lord, that those who debate your passing away are all outside your own circle. They do not belong to the fortunate circle. Those who do are now dancing with you. They do not concern themselves with these discussions. Those who are blind have to judge about the moon-rise through senses other than optical. Even though sitting on a Himalayan peak, they may at times mistake the midday sun for the moon. But to those who are blessed with eyes, the question whether the moon is up or not cannot be a matter of conjecture. All these discussions and conjectures about your passing away are of the same kind. They are not and cannot be otherwise.

Father, forgive me my crazy outburst caused by dwelling on this insignificant and common place "Pagal Haranath" of yours. Father, I have hardly the authority to say these things, nor are these things to be said. Only the one who plays the instrument knows why I have said such things. I am only the instrument, a thing to be played upon. So I just produce the note, but the reason why the note has been played is known only to Him who played on the instrument. I again beg your forgiveness. I was reading about the Lord's disappearance in the "Pallibasi" the other day. Perhaps that is the reason why I dream like this, being as it were in a trance. Even the most senseless prattle of a child is dear to its parents, and that is why I write such things at random to you. Please donot mind. Father, each of you belongs to the circle of fortunate people and will, therefore, be able to get at the true

meaning of these words. Father, when a crazy man says a word, wise men judge it and find out its true import. So I utter these meaningless words; employ your judgment and discover the truth in them. Father, once upon a time, a mighty king was desirous of finding out the science underlying the languages of the world. With this end in view, he kept a new-born babe in a secret place and engaged a number of women, whose tongues he had severed, to look after it. The child grew, and when it was brought before the wise men, the child uttered the single word "Bekhas" The wise men discovered from this apparently meaningless word that its root was "Pach" and from that they concluded that Sanskrit was the mother of all languages. So you should discover the real meaning of my senseless chatter and propagate the truth in it. Do not be uneasy, I am keeping good health.

Affectionately yours, **Hara."**

(x) B.R. Mody had a fancy for collecting pictures of Jesus Christ. Among the several pictures he had brought there was one in which the figure of Christ seemed to open and close its eyes, if one looked at it steadily for a few minutes. Regarding this picture as a rare kind Sri Bhagwandas hung it in one of the rooms in his bungalow. Once the Lord who was on a visit to Krishna Kunj, happened to enter this very room and casting His eyes on the picture of Christ, at once asked Bhagwandas **"Who has brought my picture here?"**

P.C. Ganguly :— Where was I when Jesus Christ came to the World ?

Haranath :— You were all with me.

P.C. Ganguly :- Will you not let me know who you are?

Haranath :- Why do you worry about such problems? It is enough for you to know that all your fortune comes from my hands. Don't probe further into the mystery. (*K. H. Journal*)

(xi) By the side of the Lord sat a devotee from Radhanagar. Next to him was N.C. Ghose, and beyond him were D.K. Dutt and N. Dharmarao. As the feast was going on, the Radhanagar devotee felt an uncontrollable emotion: he began to shed tears, and then asked in a loud voice : "Who is he that is sitting by my side? Is he god or man?" Another devotee said. "How can he be God? At best, he can only be a super-man." At once the Lord retorted, "**Why not?**" (*K.H. Journal*)

(xii) During Radhanagar Utsav Manmohandas said, "Baba, you have come but mother has not come." Sri Haranath pointing to his heart said, "**Well then look here, mother! Who says mother has not come? Mother always dwells in my heart.**" (*Ramagopal*)

(xiii) In the village Belut on the shore of the river Shali: -Finishing tea in that place Thakur said addressing my Nitya Dada, "Orea, now sing a song"; hearing that, my Nityananda said, Lord, shall I sing in fear or fearlessly?". Thakur smiled and replied, "Your name is my surname! What again is your fear? Sing fearlessly." Hearing this our Pagal Bhai began a song in a sweet tune - "The lunatic has laid a fine trap to catch lunatics. Once He wept at Nadia and made Nadia weep

and made a stream of tears flow. He flew to the country of Oriyas, somewhere He remained in hiding. Again issuing from the forest the Lunatic has commenced a fine play. It is a market of lunatics of various colours, the lunatics' play goes on in that. The three lunatics having mixed together and become One conduct the play again. The nephew of a lunatic uncle is lunatic, Vamana of Naran Dada is lunatic. The catcher of lunatics runs to catch, beware, beware, while there is yet time." His mind-captivating dance before Sri Sri Thakur and the devotees at Sharat Dada's house on the night of Shivaratri charmed everyone. This song appeared so sweet to kind Thakur that He told Pagal Bhai to sing that again and He heard that song twice or thrice daily for the two days we remained there. It appeared to every one of us that Sri Sri Thakur through the mouth of Niranjan was giving to all the truth about Himself. (N. C. Ghose-H.Sm-8)

2. About Himself :

1. Thakur Haranath used to say, "I myself do not know who I am but when I go away you will be able to understand what I was at that time".

2. Thakur Himself has said about the method of knowing Him. "The duty of this place is to take the Lord's Name day in and day out, and associate with

F.N. - Made Nadia weep = Made Nadia weep in the form of Gouranga,

The country of Oriyas = Orissa.

Three lunatics = Gauranga, Nityananda and Adwaitacharya.

Issuing from the forest = Coming out of the Shala forest of Sonamukhi.

persons dear to the Lord and to think within the mind of His plays of love". (*H. Sm. 4 Bhagbat Chandra Mitra*).

3. A Calcutta man :—"Dada, you are playing at hide ynd seek, who are you?"

Thakur :—"I am what my name is."

Once Thakur was in Calcutta during "Pitri-paksha". Thakur was offering water to the manes. At that time the above gentleman asked Thakur :—"If you have offered water to the manes, with what mantra would have you done it?"

Thakur replied :—"A brahma-stamva-paryantam etc."

As a result of such questions and answers in various times the man at last got the firm notion, "Thakur is three in one and one in three-one in all and all in one. He remains with one in that very manner in which one finds pleasure to have Him." (*Baidyanath Mukhopadhyaya-H. Sm. 5*).

4. Baidyanath Mukhopadhyaya :—"Which article is dear to you? Which articles are most suitable for your service and worship?"

Thakur :—"Brother dear, whatever you will offer in love will please me."

Not being satisfied with this reply he demanded more. Thakur reminded him that He did not come attracted by any one's puja and japa and none could hold Him by lifeless puja and japa. Of Himself He allowed Himself to be caught and came to play with us.

Again being demanded Thakur said, "In the Kingdom of Krishna there is nothing which is not dear to Krishna; everything is equally dear to Him. Others think the thing with which He plays at the time to be His special favourite at that time."

Q :—Which is dear in the play of this time ?

A :—"Thou idiot ! still thou speakest ! **If you want to give me pleasure do-Name.**" (*Baidyanath Mukhopadhyaya H. Sm. 10*).

5. **At Chinsura :** Chiding the devotees for not bringing Rama Prasad Ghosh, when a young boy, with them to Chinsura from Chandan Nagar, who appealed, cried and begged to take him in their carriage to the Lord—Thakur said : "Could you not take my uncle in your carriage? Fie on you, **to whom have you come ? What have you understood me to be ?** Making the boy's heart weep leaving him in the middle of the path-with what have you come to make merriment yourselves. **There remains much (time) before you can understand me.**" (*Rama Prasad Ghosh, Chandan Nagar H. Sm. 8*).

6. **At Puri Janmotsav-seaside play of children :**

Thakur said once or twice, "Look, if Krishna gives permission I can raise from this very sea very precious gems and remove all your wants thereby." (*Ashutosh Guha, H. Sm. 6*).

7. Thakur at many times in a humming voice used to sing :

"I am proud with the pride of you only, I am beautiful with beauty of you only."

8. **Request for special blessing :** At the time of auspicious Vijaya many devotees went to Sonamukhi and took the feet dust of Sri Sri Kusum Haranath. Those who could not go to Sonamukhi communicated their pranam by letter and asked Their blessings. In reply to such a letter Thakur wrote, "Father, you have asked affectionate blessings from me, but what more blessings shall I give you anew? For your benefit I am always communicating to Krishna, even the thought of my own good I have forgotten. But that you are asking a new blessing befits only one like you. Though the parents supply clothes (*cloth and shirt*) to their children throughout the year, they ask a new clothes at the time of Puja. Father, for that reason at the time of Puja I am praying to the Lord for you. By Krishna's grace may you become absolutely His own men. More than this I have nothing to give." (*H. Sm. 1*).

9. Thakur was saying, "So many places I visit, you have seen how many varieties of dishes are arranged! But I cannot eat, coming here (Sonamukhi) if I eat a little rice and vegetables (*shaka and bhata*-the most elementary Bengali food) I get satisfaction and the belly is failed."

Shishir Kumar Ghoshal: "Father, how can you eat? We become eager for Prasad even before you eat-where is your time to eat?"

Thakur said, "Hah-indeed well you understand." (*Shishir Kumar Ghoshal-H.Sm-11*)

10. **Birth festival at Athoro Bari :** At night the whole party was at Mymensing. Thakur is seated, the devotees are hearing the Caricature of Basant Dada.

Sitting in a room alone Ashutosh Guha was anxiously thinking about his litigation over the Insurance thus:—
 ‘If they ask me this question, I shall not be able to give reply to that. If they ask about that, yes or no—whatever I say in answer to that I shall be guilty, etc.’
 At such a time Kesta Da (Krishnadasa, Thakur’s youngest son) came and said, “Father calls you.” Ashutosh went to Thakur. Thakur said, “Sitting here all are making merriment but you are thinking over your Insurance. After that, have you been able to reach the shore (solve the problem) by thinking and thinking? **Coming even here your thought does not go.** What more shall I say? Ashutosh Guha said, “Father, I cannot make my mind obey.” Thakur said, “**Coming here a great criminal returns home smiling while you, though quite innocent, are becoming sad.** What else have I to say?” Suddenly Ashutosh Guha’s mind became something else as it were, thoughts and anxieties vanished suddenly and he became free from anxiety. (*Ashutosh Guha H.Sm-3*)

3. His Assurance

1. Thakur has come to Calcutta ; the body is very unwell. He is in Sharat Babu’s house from here He will go to Atharo Bari, Mymensingh. There will be the great festival of the birth day. In spite of His body being so unwell He had to start. Rajani Babu the chief organiser was informed by telegram when and by which train He would start. The devotees of Calcutta with sad faces sat surrounding Him, particularly the mind of those who could not accompany Him to Atharo Bari were still sadder. Seeing their sadness Thakur affectionately said, “You are doing so even now, what

will you do when I shall go away leaving you altogether?" The devotees were startled as it were. In a very aggrieved manner and in a voice mixed with fear and disbelief one asked, "Will you do that?" Loudly and firmly Thakur said, "No never." How firm was His voice then! How vigorous and bright His sight! Again in a firm and grave voice as before He said, "If you go to Hell even, I too shall pursue you and lift you up." (*Baidyanath Mukhopadhyaya-H.Sm-2*)

2. Thakur, "Can the sea injure you while I am there?" (*To Satya Charan Datta in 1917/18 at Puri*)

3. At Atharo Bari Birth festival: "Lay on my head all your sins and sufferings. Tell all you come across to lay the load of their sins on my head and to lead pure virtuous lives. For myself I have not even an iota of anxiety, I fear nothing." (*Dwijendra Krishna Datta-H.Sm-12*)

4. Miscellaneous :

1. At Sharat Babu's house at Maniktola : Next day in the morning eight or ten devotees sat round Thakur and began to discuss about the last night's topic. This time Thakur, without remaining as the speaker, Himself, silently heard their discussion as a listener only. Gradually one by one many rose and went away as it became the time for going to the office. When only two or three devotees remained present, Thakur in His own mind and in a low voice asked Himself as it were, "Many indeed come to Gour to get Krishna, but how many come to Gour to get Gour?" (*H.Sm-1*)

2. **To Girish Chandra Ghosa :** " Master Mahashaya, so long you did not make any enquiry, or take any news of me-now falling in danger you take shelter of me. What can I do in this matter? Call upon God-He is all-good, He and only He can work your good. (H. Sm-1)

3. **To Narendranath Chakravarti :** " Father, when you have a desire to perform the Birth-festival at Monghyr this time, what have I to say to that? I have no other different will than yours, I move as you make me move, but, father, before putting your hand to such a difficult work you had better consult The Kalikata Tattwa Pracharini Sabha once, it is they who have all along been celebrating the Birth-festival and they will be able to say how this has to be done and what things are necessary for this. H. Sm-10)

4. **At Sharat Babu's house :** Thakur, " Father, I falling in love with you have come so great a distance to meet you-while you remaining so near do not want to give me 'darshan' (visit) once".

(The above words were said to a devotee who, in spite of receiving the news of Thakur's coming did not go to meet Thakur) (Baidyanath Mukhopadhyaya-H. Sm-6)

5. **Respect to Tulasi plant at Shriyukta Narendranath's house :** There was 'Tulasi vedi' (an altar for the Tulsi plant) not very far from the place where Thakur sat. Gradually the throng of the people grew so much that some began to come even treading upon that Tulsi vedi. At the sight of Tulsi Devi who gives devotion to Hari being thus dishonoured Sri Sri Thakur

felt much pain in His heart. He became agitated and excited and said in a sharp voice, "If you love me love my dog." (*Satya Charan Datte H. Sm10*)

6. **During the festival at Radhanagar in 1926** When he was offered a small Ayurvedic pill with mortar and honey Thakur said, "Medicine will do no benefit to me, but there may be benefit if you rub the pill in this earth of this my golden Radhanagar Ashram and then feed me with it."

After some time Nanda Baba of Radhanagar appeared with a vessel of butter churned with his own hand. Seeing him the Lord with a smile and alone with that expressing the attitude of being a little afraid as it were said, "Father, Nanda Baba has brought butter, there is no means of saying 'I cannot eat', in that case he will break my head with his Bank (a yoke to carry loads athwart the shoulder) One year I said that I could not now take butter. At that he abused me very much, using all sorts of language and he being ready to break my head with the Bank he had with him, I in fear was compelled to eat butter from his hand" (*Shishyr Kumar Ghoshal. H.Sm-11*)

7. **Trance Divine Plane:** Sri Haranath delivered the following message to the whole world - "The cosmic consciousness which several Rishis and Yogis attain is but a tiny phase of the infinite super-consciousness of the Virat Purusha. There is still one more plane above this abstract cosmic-consciousness and reaching that plane you realize the Aprakrita Swarupa (non-matter form), the Virat Purusha. In this plane there are very many jivas not disembodied egos, but

having Aprakrita - Maha Bhava Dehas (Trans Divine Bodies). As the Vedas have originated from the Cosmic-consciousness plane they can never give you an idea of the higher plane. Very very few only know the secrets and mysteries of this higher plane where the Lord actually lives revealed in Swarup, and from eternity Maharasa between the soul on one side and the Lord on the other side is going on. This grandest play is inconceivable to even Yogis and Rishis. To conceive of the Lord in Aprakrit-Swarup and to reach the highest plane of all perfect self-surrendering love to the Lord in the form of Maha Bhavas is the one and the only means. Through Yoga and Gnana only the self-conscious plane and cosmic-conscious plane can be reached and everything beyond these planes will be a sealed book". (*Sri Haranath pages 12 and 13*)

8. The great Vaishnava poet Saiyad Martuji :

One day during His studies to appear for B. A., the third time, a friend of His mess saw Haranath reading something from an "Exercise book". He thinking it to be a note book, went to see, but going he saw that there was no professor's note, in lieu of that a song remains written there.

The student said, "What is that which is written there brother ?"

Haranath said, "It will not do if it is merely uttered with the mouth, hear, as I sing."

Saying this He began to sing that song. The song is 'Pada' of Vaishnava poet, it runs thus :

(*verse translated into Prose*) :

"The Friend of mine is black gold. I desired and got Him in a dream. In the dream the friend was met. To what country has the Friend gone to turn the stone and put it on my breast. Go wherever you like, Friend, but come in the morning. If there be delay even for a moment I shall jump into the water. You are a tree, I am a creeper, shall remain entwined. After many days we have met, I shall not let you go. I think Friend to be a friend, Friend thinks otherwise. What blame shall I give to the Friend, mine is the bad day. Oh Friend, my friend, my secret husband, Oh the love of the Dark One, remain engraved in stone. Friend, my friend, the star of the heaven, not seeing you for a moment the eyes shed streams of tears. Some say, "Kal-Kalo", (black, black), I say "Shyam." I shall keep Kala's own Name written in the heart. Saiyad Martuja says—Hear, oh Kalia. Does an outsider become own for the sake of love?"

The student said : "What brother! Have you now given up Hinduism and become a devotee of a Muslim ? Saiyad Martuja, a Muslim poet, has composed a Vaishnava poem, but should a devotee of Hari like you write down that in the khata (*note-book*)? Fie ! Fie ! you strike me dumb, brother."

Haranath said : "A cobbler becomes pure if he worships Krishna. You do not know how great a Vaishnava poet Saiyad Martuja is; if you knew you would not have called him any other but a Hindu." (*15th Chapter-Haranath Charitamrita by Satya Charan Sen*).

2. DISCOURSES :

In His conversation with devotees, of whom a few at least were always with Him, except perhaps during bedtime, He revealed such an amount of sympathy and interest for them that they remained rooted to the spot where He stood, and eagerly drank in the words of wisdom that seemed to flow from His mouth in a perennial stream. How we wish there were a Bengali Boswell who could have kept a record of all His utterances, and given them to the world in the form of a book! I am afraid that much of this treasure has been lost, A few stray utterances here and there, noted by a few ardent devotees, and published in one or two publications like "Haranath Smriti" in Bengali, are the only remnants of it left to us, late comers in the field.

Though deeply learned in philosophy Himself, He discouraged philosophical discussions, saying that we can reach God only by love, and not by philosophy. By some mysterious process, He seemed to be aware of the thoughts and feelings agitating the minds of His listeners, and adapted His conversation to their particular need, without their being put to the trouble of pointing it out to Him. So His conversation was always interesting, and always listened to with rapt attention. He not only resolved their doubts, but weaned their minds away from worldly hankerings, and set their feet firmly, on the road to the realization of God through love.

Haranath would go on talking for hours together without intermission, sometimes starting at midday and talking on about Sri Krishna till the small hours of the morning when He would have His food and retire

immediately to sleep. He would seldom keep awake after food. But whatever be the hour of retirement to bed, He would get up much earlier than the sun.

He had an art of attracting people. If somebody questioned Him about the Lord and His Leelas, He would continuously speak for hours together in the most melodious voice as if He actually witnessed the 'Leelas' of the Lord. His delivery was such that those who were present would begin to shed tears and all arguments, discussions and deliberations were no avail before Him. He was not a platform speaker. He delivered no lectures in the public.

Everyone who sat at His feet and listened to Him as He spoke in His own enchanting and inimitable manner on the ever sweet Leelas of Sri Krishna, felt a divine joy inundate his heart and remembered it as a red-letter day in his life when a great change of out-look came upon him. His speech was laden with nectar. It was verily like the music of Krishna's flute. Some among the audience would forget themselves and fall into a trance while tears of love streamed down their cheeks. The most intricate points of philosophy and the deepest truths of religion would be expounded by Thakurji in the simplest and homeliest language so that even a child could understand them. The doubts and long standing questions of many would receive the appropriate answer in the course of His talk and many would feel that Thakur had addressed Himself particularly to their needs and given them a divine satisfaction and contentment. (B. R. Mody)

Some of them were highly cultured and they came hoping to derive inspiration from Thakurji's sweet and

entrancing discourses on Krishna Tattwa. They would forget themselves and sit there listening spell-bound to His talk. Sometimes Thakurji would permit His hearers to place their doubts before Him and He would so sweetly and yet so effectively answer their questions that not only the questioners but all else would be thoroughly convinced and satisfied.

The significance He gave to His discourses can be well understood from the following event :

Once at Sonamukhi as the Lord was discoursing on some important topic, B.C. Mitra as a matter of habit began to take down notes. Casting His glance at him the Lord said, "What are you doing?" B. C. Mitra handing over the papers to Him said, "You are talking very fast. I have not been able to take down notes as I desired." Looking at the notes the Lord exclaimed, "How much can you write? Why are you so silly? Many are trying to report my speeches. They have pen and paper in hand, but they cannot write anything. Seeing their condition I laugh. That you have been able to write at least so much is a proof of the Lord's grace. When I speak about Krishna, I see Him before me. I become Krishna all over. What He says to me then, I myself do not know. Those who listen to my words concerning Krishna at that time are not in this world of Maya at all. How sweet the story of Krishna appears to them then! They are not inclined to do anything or listen to any other story thereafter. To me also there is no desire to leave off Krishna or to stop talking about Him. You see how time has fled. The clock struck 2 a.m. Several times we have received an invitation to dinner. We are unwilling to stop talking about

Krishna. We are compelled to part company with Him and to put over necks again into the trap of Maya. Somebody came with a great desire to hear of Krishna. I don't know why it is. As soon as I saw him, I felt impelled to talk about Krishna. Every day I receive so many letters. To read all of them and reply to them properly who has the power? As soon as I take a letter in my hand, I know by the grace of Krishna what is written there in. When people write to me with a desire to know more of Krishna. I answer their letters first ; seeing their faces I feel great joy. (*Sri Kusum Haranath journal*)

Discourses with Thakur Haranath :

i. Bhagbat Chandra Mitra.

In January 1892, B. C. Mitra saw a Bengali youth sitting by the side of the great Sadhu, by name Sankar Bhutananda on a platform at Prasannakumar Tagore's bathing ghat, laughing and chatting with him. He tried to get near the Sadhu, but failed on three successive days. Recognizing him to be no other than the mess-mate of his friend, he went on the next day to the mess and found the young man, Haranath, in his room. B. C. Mitra told him that he had noticed him on the previous day sitting beside the Sadhu. Then ensued the following conversation between them :

Hara :— Yes, I was there.

B.C. Mitra :—I want to be introduced to the Sadhu.

Hara :— Do you wish to be his disciple ?

B.C.M. :—No, I want to touch his holy feet.

Hara :— What is your belief about him ?

B.C.M. :—He is God.

Hara :— Who said so ?

B.C.M. :—People say, Swamiji is Siva avatar.

Hara :— If he is Siva, why can he not perform other feats ?

B.C.M. :—What everybody says I believe.

Hara :— Do you accept the opinion of the masses as truth ?

B.C.M. :—Yes.

Hara :— The books tell you how eclipses take place. You also know how the masses account for them. Now which is the correct version ?

B.C.M. :—That given by the books.

Hara :— In this matter you don't follow the populace. Similarly, why don't you exercise your own judgment in the case of Swamiji ?

B.C.M. :—What do you come to Swamiji for every day ?

Hara :— He loves me and requested me to see him. I also observe him doing some jugglery.

B.C.M. :—Do you then think that the Swamiji's swallowing business is mere jugglery and that he cannot command the services of spirits as people say ?

Hara :— I do not say it is the jugglery of ordinary magicians, but it is a higher kind of jugglery based on spiritual science. One who can perform miracles is certainly a superior being.

B.C.M. :—What is spiritual science ?

Hara :— First know what is material science; then you will understand what spiritual science is. My young friend, "Be not like dumb driven cattle." Use your own judgment to distinguish between a Mahatma and an ordinary human being.

(*B. C. Mitra — Sri Kusum Haranath Dec. 1937*)

ii. Chitta Ranjan Das.

Bombay Mail train-2nd class at Bilaspur: From Bombay Thakur came to Nagpur. From there He started for Calcutta by the Bombay Mail. Sri Chittaranjan Das Mahashay who came to Nagpur to attend the Congress session there that year also was coming to Calcutta. At Raipur he boarded that second class compartment in which Thakur was. For a long time there was a conversation between the two. After that when the train came to Bilaspur station His devotees got up into the compartment with some light refreshments to make Thakur have tiffin.

Das Mahashaya: Why does not that religious sentiment which you have come to preach spread every where? On the other hand, about this political affair in how short a time a hue and cry has been raised everywhere! What is the meaning of this?

Thakur replied: You have seen vegetable markets and fish markets. Their goods-how many rupees worth or their capital-how many rupees. But how much hue and cry, push and pull there! On the other hand, in a shop of diamonds and jewels how much more capital, how much goods worth many more rupees, yet how far less the noise there! Customers come by motor cars,

give a lakh of rupees and taking the gems silently go away. Does it mean that the greater the hue and cry is, the greater the work is ?" (*Manindranath Mukhopadhyaya H. Sm-4*)

iii. Hemu.

At Sonamukhi :

Hemu :— "In the Incarnation of Sri Gouranga the great Lord informed in various ways who He was ; to some He revealed the six-handed form, to some He showed the marks of conch-shell, wheel, club and lotus in His lotus feet, to some He showed in the nails of His toes a splendour that rebuked a crore of moons, sometimes sitting on the " Vishnu Khatva " (cot reserved for Vishnu) He revealed Himself. But you donot show that you are That by showing something in a similar manner.

Thakur :— Those who really love me find marks of the banner, thunder and iron goad in these cloven feet of mine. In previous Incarnations all were endowed with tails; now I have got them in a tailless condition. Having them I become from time to time troubled-I become vexed with them if they crowd during my illness - I make them spend so much money-still why do they come ? Or why do they crowd ?

Hemu :— You have miraculous powers.

Thakur :— I spit upon your miraculous powers.

Hemu :— It is because they love you.

Thakur :— What more do you want ? It is love that is God.

Hemu :— Gouranga Deva had so beautiful an appearance which charmed the world ; as soon as one saw

that one could not but be charmed. In comparison with that what beauty do you have? There is ringworm in your waist, the two cheeks are sunken - long beard-bald head - such is the figure. Seeing you how can one be charmed?

Thakur:— If you can see with your eyes then you also will be able to see that world-charming beauty of mine.

Hemu:— You hid every thing. only the glance of the eyes, smile of the face and dance-like walk you could not hide. To see these things it was not necessary to see with their eyes, they could be seen with ordinary eyes only. (*Shishir Kumar Ghoshal H. Sm-11*)

iv. Nepal Chandra Ghosh:—

At Sharat Babu's house :

Nepal: What is the need of assuming "Bhek" (religious garb)? It is only to show people that I am a "sadhu". But he who does not seek fame, alms, does not like demonstration-why should he wear "tilaka" (religious mark on the fore-head)? What should he take on his neck, a rosary or a small rosary (*kanthi* = *that is tied round the throat*) only?

Thakur: Though these are external marks, they are useful. They are uniforms or badges, like the police uniform, military uniform, naval uniform these also indicate who has gone by which path, who is in which department.

Nepal : Well, what is the necessity of reciting "mantras" at the time of offering "Bhog" (*food*) to the Deity ? Only to place "Bhog" or "Naivedya" before a Deity is to give it to Him. Will it not be a valid gift if the mantra is not recited ?

Thakur : Reciting mantra has its utility. Suppose you are giving service (*food*) to your dear one. You arrange the plates of rice and curries before him and go away and he eats alone. How is this ? On the other hand, if you sit near him and say - 'eat this, eat that' and thus make him eat-how is that ? To offer one article after another reciting the mantra and to put forward one article after another saying 'Eat this, eat that' are one and the same.

Nepal : Well, does the Deity really take the food ? If that be so, why does not the food decrease ?

Thakur : How do you know that the article which remains exactly the same thing you offered as 'Bhoga' ? Taking the thing given by you, the Deity also may keep for you something like that. This is only an indication of His love-His prasada (*favour*)

Devotee : Babu says as one goes on repeating Name (*doing japa*) a drowsy state comes and the eyes also become closed, at that time the figure of the chosen Deity (*ishta devata*) sometimes floats up before the mental eye. He says, "this figure is imagination only, not true. If in the state of full waking-with eyes open-I can see the figure of the chosen Deity, in that case only I can believe-yes, the Deity really came."

Thakur : How can you know that that too is not hallucination ? (*H.Sm-1*)

v. B. C. Mitra :—

Secret of Ras Leela :

Once Bhagbat Chandra Mitra approached the Lord and sought clarification of some points concerning the Ras Leela of Krishna and the Gopis in the forest of Brindavan.

B.C. Mitra : The Gopis were one and all engaged in domestic work such as serving their husbands, brothers and sisters, or looking after their children. When Krishna's flute was heard a good many among them abandoned their work, and ran straight towards Him. A few, however, were prevented from doing so, their elders having shut them up in their rooms, of which the doors were securely locked and fastened, thus preventing all egress. It is said such ladies still visited the Ras grounds in spiritual forms and joined in the dance. Other Gopis who were there had no suspicion whatever that they had come only in spirit. They thought they responded in the same way like themselves to the call they had received from Krishna.

Thakur : This experience (*Ras Leela*) is possible only in bhav Body (*Spiritual body*). That is how I guess. Who can assert definitely what it is, Baba? To the extent the physical body is forgotten, to the same extent there is power to remain in the subtle or spiritual form. By practice it is possible for one to move about in spiritual form. The great saints who have attained perfection in yoga, the gods, those who have been converted into ghosts, and sages like Narada wander through space assuming spiritual bodies. They are able to see us, but we cannot see them. There are even now many

Vaishnava devotees in Brindavan who have with their spiritual eyes seen Krishna going about in the company of shepherd boys.

One has to go far beyond such visions and experiences before one can reach the stage of Gopis. When Brahma abducted the shepherd boys, their parents for the space of one full year were not aware that the boys whom they tended as their own, were not really their own progeny. This deluded state of theirs is described fully in the Bhagavata. The secret of it, however, cannot be explained in words. It is a matter of experience. When on stage is reached, other stages follow systematically. To see and hear in spirit is really a dream in the wakeful state; It is not the ordinary dream, it is dreaming with eyes wide open, even as mad fellows see. Dhyana (deep meditation) is the foundation of such experiences - I do not truly understand these things, not having direct knowledge. That is why I ask you go on taking the Name of Krishna. What He wills that alone will come out.

B. C. Mitra : Is it possible for one to have such experiences in this life ?

Thakur : If the desire is strong, it will certainly get fulfilled in this very life. (*Sri Kusum Haranath journal*).

vi. Rama Prasad Ghosh :—

At Chandan Nagar :— Thakur's first visit :

Then the Lord smoked tobacco. The Lord ordered Rama Prasad to prepare the tobacco. The boy felt

highly gratified. Once, there being delay in giving Him tobacco, He gave on his back such a slap as was not mild-not very severe, neither very soft-middling. Getting that slap his mind became a little dejected. Saying nothing he gave the tobacco-the Lord took the tobacco and catching his hand made him sit near Him.

Thakur said: "Uncle, you are angry; why did you delay? You see that I have not smoked tobacco for a long while." (Seeing the mind of the boy still bad inwardly), Thakur said, "Uncle, I love you very much, so I have endeared you". (Then the boy thought, "No need of such love of yours"). Thakur said, "Ore! do you know why I beat you? I have taken you up on my lap".

Hearing these words, the heart of the boy overflowed with joy and tears appeared in his eyes. Weeping, Rama Prasad said: "Shall I get you?" (even afterwards he did not know who made him say those words).

Thakur: You have already got me; what again shall you get?"

On the day of Thakur's leaving the place (Chandan Nagar) Rama Prasad said: When will you come again?

Thakur: When Krishna will bring me.

Rama Prasad: All those things I do not know; say when you will come and say whether you will give audience or not.

Thakur: I am verily near you; you can see me whenever you will call me. (Seeing the boy overflowing with tears when Thakur got into the train, He said,

'Again I shall come, do Krishna's Name; no more weeping, go home, do not forget Name.' (*Rama Prasad Ghosh H. Sm.* 7).

vii. **J. N. Mitra :**

At Sharat Chandra De's house about 10 o' clock in the night—J. N. Mitra was waiting for a long time for Thakur's return, who went out to preside over the Prize distribution ceremony at the Haranath Free Primary School, founded by B. C. Mitra.

J. N. Mitra : (Questioning himself said)—Why is it that I am so much infatuated with Thakurji? It may be that He has great love for us, but what of that? That is no reason why I should give up all other thoughts for the joy and pleasure of His company.

Thakurji suddenly came into the room, took off the fresh garland from His neck and put it on J. N. Mitra's neck, who stood surprised at His sudden coming at that very moment.

Thakur said : Baba, you are very tired and have waited long for me. Baba, there is nothing in me. You create an image of God by means of earth and straw and worship the Deity. Whoever realizes in the image his Deity, his worship is blessed, but who sees in the image only earth and straw, his is wasted. Likewise by loving me if you find that your love for Sri Krishna is increased, then only is my worth proved, otherwise not. I may be a small man, I may not have that charming personality of the Lord, but can you tell me what is there in that small child just born which can create in its mother's breast that divine thing—the mother's affection? How small and insignificant is the child?

still what a big professor is he who can bring about in the mother the wonderful sensation—the thrill of a mother's love ! Similarly, by coming in contact with me is that divine spark-love for the Lord is generated in your breast—then and then only am I vindicated. Search within you and find out if I have been of any use to you. I do not, cast me aside as something merely composed of earth and straw. (*J. N. Mitra*).

viii. Raghumani Bhattacharya :

First year of the festival at Belut :

Raghumani Bhattacharya : Father, forgive me; I am by far the worst; kindly count me among your dependents.

Thakur affectionately said : Father, Krishna's grace is upon you; if Krishna does not call, none can come to Krishna.

In the course of conversation Thakur said, "See how a king makes laws for the government of his subjects, but himself is not governed by that law. His house is beyond the jurisdiction of law. No work in the house of Krishna can be judged by laws or methods of this place. One has to be deceived if one gets to do that. Brindavan is guided by Prema, there is no relation of king and subject there, none is Guru or disciple to another, there all have equal rights. If anything is to be called Guru or King, it is Prema that is the only Guru and King there, and by this Prema alone the cowmaids have become the sole owners to buy or sell Krishna. This Prema is incomparable ; what to speak of others, even Krishna Himself they have kept under their control by

this love. Father, first try to be a man of the house of Krishna; if you can be that no work of Krishna or the Dowdaids will appear unseemly any longer. Father, it is not due to my merit that these persons love me so much, I dance as Krishna makes me dance, I have no right to say yes or no; nor do I keep any desire for that." (*Sri Narayana Chandra Ghosh H. Sn. 8*).

ix. Narayan Chandra Ghosh :

Sonamukhi :

Narayan Chandra Ghosh : Dada, is there any essential difference between man and man? If not, then why are men of a certain community honourable and adorable and others abominable and untouchable?

Thakur smilingly replied : Dada, in this world beings (jeevas), one and all, have equal rights from the standpoint of truth (tattava) there is no difference between jeeva and jeeva. But for the government of the kingdom of this universe God has kept the jeevas shut off into different communities. Just as a civilised society is formed and governed by rules and regulations so is this kingdom of God. God does not allow another to encroach upon the right which He has given to one, if any one does unjustly He punishes him. Do you not see? If any friend of your boyhood-with whom you have played together, made quarrels and friendship innumerable times, comes now to your district and sits as a judge, in that case can you, entering his court and calling him by his name, say, "Thou so and so, today in thy house I have a suit, thou understandest more than I; come, let me dictate the verdict and thou write down". Imagine what w'll be in that case! Far from speaking

of the king of the country, do the people who are present tolerate that with undiscoloured face? Either arrangements are made at once to send you to a lunatic asylum, or your friend himself will be compelled to prosecute you for contempt of court in order to maintain the dignity of the court. However superior in learning and intelligence you may be to that judge, you have to address him as "Huzur" and like all other ordinary men you have to depend upon him for the disposal of your suit.

Again look, you are a pleader, but you know that there are so many laymen appear in some court one day and say, "Huzur, though I have not passed pleadership examinations, I am a specialist in law; a suit of a neighbour of mine is in Huzur's court for hearing, I want to conduct the said suit," in that case does the Judge Saheb give him permission to conduct the case? Never, because courts are formed and governed by law. One can never exercise that right which law has not given one. Look here, the Emperor of India is at a tremendously great distance, we have no possibility of seeing him in person here, but on that account we cannot disobey the law established by him, and if that be possible this kingdom would never have maintained its existence. Likewise, what if God remains beyond the range of our eyes? Whatever may be the cause or whatever may be the thread, we also see the law introduced by Him go on strictly, none can violate it.

Just as different works are allotted to different posts which are created to carry on the government of a kingdom, for this work also God has done similarly and has arranged for appointing men to those posts.

Those which we call Brahmana, Kshatriya, Vaishya and Shudra are not the true indications of jeevas but the mere names of those different posts. Different works have been allotted to men of different posts according to their natural qualities. As long as a jiva will move in this circle of transmigration, he is bound to do the work of his post. Brindavan alone is his own abode for every jiva, the jiva is the eternal servant of Krishna; here they come to do God's service and labouring the whole life they clear the debt of fruits of their works. When they return to their respective homes none remains any longer a Judge, Magistrate, Post-master, or Peon etc., there all are equal men. Likewise, when they return to Brindavan, there is no longer any distinction of Brahman, Kshatriya, Vaishya or Sudra, all become of one form. As long as we remain confined to this world we cannot but do the works, superior or inferior, we shall get; we are not kings, what right have we to judge the merits and demerits of other officers or displace them? God alone is the only regulator. It may be that a judge is quite worthless, or devoid of character or some such thing, but on that account we cannot disobey his order; as long as he remains in the post, we have to show respect to him, otherwise punishment for us is inevitable. He becomes a King's son only if he is born of the King's seed, but there is no rule that the son of a world - conquering King (*dig-vijayi raja*) must also be world - conquering, rather very often very worthless persons are born in a King's house, and getting the kingdom in time become honourable to their subjects. In the kingdom of God nothing happens by chance or accident, everything is bound in the chain of cause and effect and governed by immutable laws,

therefore one's birth also in a certain family is determined by cause; among these rules and regulations there is nothing for us to destroy, construct or complain of. That we may well perform the work of this world and thereby win the certificate of good character and soon return to our own country should be the only effort of all of us. Instead of doing that if we only sit and criticise or censure the work of this and that man or say, "How that rogue, placing his feet upon another's head and only giving his signature draws a fat salary while down below I, so worthy a man, remain," in that case the Master, being displeased, will degrade us, may even enhance the tenure of servitude; then it will be difficult for us to return to our country. So I say, Dada, do not go to judge who is superior and who is inferior. Go on doing attentively what you have come to do, do not give your ear to the words of any. Do not consider the work of the world as your own. Go on doing that knowing it to be God's work, your own work is only to worship Krishna; as soon as you can please Him, you will have leave from work—He will call you to His own side and you will have no longer to come and go here being bound with the thread of Karma." (*Narayana Chandru Ghosh-H.Sm-5*)

x. Hari Babu :—

At Hetompur :

During Thakur's stay at Hetompur Hari Babu, the Raja's manager, asked : "I have read in the Spiritual Magazine, December, 1907, that you died on your way to Srinagar. Reading an account of that I have become very curious to know what sort of condition one has at the time of death and where the soul goes after death."

Thakur said : Father, I understand from your question that you are one of the persons dear to Krishna. In fear we do not think of death, do not discuss about the other side. We have formed the idea that to think of such subjects is inauspicious and incomprehensible. One cannot walk the path of religion unless the emotion of one is caught in the heir by death-‘Keshesu grihita-iva Mrityum’ awakes in the heart. Only those who look upon this earth as the traveller’s inn (a choultry), and in whose heart the idea that we have to leave this traveller’s inn at any moment becomes firm are entitled to the worship of Krishna and Krishna’s own persons.

The Maharaja issues orders to go to Jammu from Srinagar or to Srinagar from Jammu. Unless the order is issued none can leave the spot. We were at Jammu, suddenly one day the order to go to Srinagar is issued; every one will start within two or four days if arrangements for carriages and vehicles are finished. I lived alone, my furniture also was like that of a Fakir; that very day I spoke to Dewan Bahadur and started for Srinagar.

Tongas go from Jammu to Srinagar but the journey by tonga takes sixteen to seventeen days to finish. I used to go to Srinagar via Rawalpindi, Murree, Kohala, and Baramula. Srinagar is 126 miles from Rawalpindi, it took 6 or 7 days to reach it. From Rawalpindi, to Murree-one day, the second day-Kohala; the third day-Garhi; in the middle stage of this third day-at Domel I died. I had gone half the path, my tonga was going through a jungle on the hill, I felt drowsy, leaning against the tonga I lay but I did not feel comfortable by that. I told the tonga-wallah to

stop, he said that at a little distance at the stopping place (*Stage where horses are changed*) he would stop. Due to drowsiness I remained silent. Within 10/15 minutes it reached the Domel stage. The tonga-wallah asked me whether I would get down, otherwise he would at once proceed towards Garhi and rest there at night. I said, "Bring a cot, for a little while I shall remain lying". When he fetched the cot I tried to get up, could not, told him to hold me make me lie; they two took me up as people take up a dying man to immerse him half in water, and laid me on the cot. Suddenly seeing me in such a condition, they got frightened and asked, "What has happened to you"? Their words entered my ears but I had no power to reply, I desired to speak but could not. I wished to say, "Last time - death" but could not. These-three persons stood round me, were speaking something to each other, were moving their hands and mouths; as I looked on all I became unconscious—I know no more of that place.

It was then 3 p. m. , and there was much sunshine. As I fell asleep I did not feel any pain or trouble, I felt rather comfortable. Half an hour before also I did not feel any pain or trouble, only there was a desire to lie down stretching my length and legs. Perhaps it was this desire that prevented death. If a dying man strongly desires to see some person he remains alive as long as he does not see him, and as soon as he sees him he falls into the eternal sleep. This also happens through will-force—this we see many times but cannot determine the cause; we do not understand all these things because we do not know how very powerful the will is. Father Shishir has written that I had a trance and I recovered consciousness when that trance broke,

but that statement is not right. (Hindu Spiritual Magazine, December, 1907 writes :- " Like all great psychics, he was subject to fits of deep trances. The severest fit of trance came upon him (*Thakur Haranath*) when he was going from Jammu to Kashmir.")

I had death or Mahasamadhi (*final trance*) - after which the body has no longer any connection with the spirit-the body and the embodied spirit become separated. The Lord had some hidden purpose behind the death. Deep sleep and deep trance (Mahasamadhi) are of the same condition. In deep sleep there is breathing in and out, there is a slight relation with the sense-organs; in samadhi and Mahasamadhi there is no breathing in and out, there is no relation with the sense-organs, when the samadhi is broken the spirit returns to the body and is joined with the sense-organs; in Mahasamadhi if knowledge or consciousness returns he cannot, even if he tries to become joined with the body and the sense-organs. This dazed condition is the dropping of the curtain by the Lord. The Lord lets none know when his heart will fail, when one will be attacked with cholera-because the joy of the play will be marred otherwise-when the spirit departs, He puts him to sleep exactly at that time. He lets none know when or how the spirit is separated from the body. After death the dazed condition continues for one prahara to 12 praharas (*prahars = 3 hours*). Continuing in this condition suddenly consciousness - which is called knowledge or sense returns, then he can see and hear everything; not with eyes or ears-as was in my case.

After remaining unconscious or dazed for ten hours, suddenly I heard the bell from the Murree hill strike

one, along with that I began to see scenes of innumerable kinds, I also saw pictures of my remaining works—from the eastern direction up to my feet a slender pencil of ray came and stood. After that I saw that resplendent great man whom I saw in my infancy and who was therefore already known to me—came down that thread of light; standing near my feet He addressed me by Name and said, "Hara, you have died." I said to Him, "I have come to understand that." Trying in vain to be joined with the gross body I was thinking of coming out when He told me to come out of the gross body. Coming out of the body—I saw scenes of innumerable kinds. At the very first I saw my dead body—I saw the three tonga-wallahs sleep nearby - I saw blood circulating in their bodies - I saw innumerable animals within the bodies - I saw terrible war among those innumerable animals - one microbe caught and swallowed another microbe the microbes were flying helter - skelter and those men, ignorant of the coming and going of the microbes, were overwhelmed with deep sleep. The hill in front could not obstruct my sight; as if it were a glass hill. I saw innumerable animals in the hill-as if the whole earth were illuminated by the full moon—I could not see the moon but I could not understand whence the light came, I saw plants and creepers along with their roots—in the same manner in which children draw milk from their mothers' breasts the trees were drawing up the sap from the earth, and that sap I saw go dancing to the branches and leaves. In the belly of a pregnant dove I saw a fawn, all its limbs attained full development—it occurred in my mind that it would drop from its mother's womb to earth within two or four days attracted towards it, I watched for a long time—the more I saw the more I be-

ame engrossed in the Lord's love on seeing the Lord's device of maternal affection. That fawn was playing merrily in its mother's womb, from time to time it was drawing juice, its food, with its navel. Just as a mother while sucking her baby, affectionately puts her nipple into the baby's mouth with her own hand, in the same manner the uterus was giving the foetus juice which drew from the whole body by contracting and expanding nerves and neurons as in pumping. I was seeing many other scenes when the Great man said, "You have many works still to do. While seeing your dead body you have seen the picture of these remaining works, you are not to go elsewhere, I am purifying your body, you have to enter that body again." He passed His two hands over my dead body as in mesmerism; no sooner had He passed His hands than my body was divided into 64 parts. Vishnu divided Gouri's body upon Shiva's shoulder into 52 parts, I could not understand why on the other hand my body was divided into 64 parts. He went on taking up every divided part, shook off its impurities-and placed it from head to foot. As soon as they were placed they became joined; at last three parts were lacking and He filled them from another place. Turning towards me He said, "Now enter your body." Saying this and smiling He again went in that eastern direction. I remained gazing at Him; as soon as He vanished, there was dense darkness all around and I lost my consciousness. I understood that this loss and gain of consciousness were beyond my power-it was in the Lord Himself.

Pain in the womb or the pain of death are both totally untrue. Consciousness or knowledge returns to everyone within more or less 12 praharas after death; then he

sees that his body is being taken for disposal or it being disposed of-if the body remains he tries to be joined with the gross body; but if the body is destroyed before he gains consciousness he searches for his gross body-he cannot find it out, he gains a body in accordance with his past deeds and goes elsewhere. Rising from Mahasamadhi as soon as he gains consciousness he can see the scenes of his future works. It is this which is his destiny on the other side. He cannot but pursue that destiny in accordance with this scene-in the manner in which I came out of the gross body and again entered the gross body. One sees such scenes also before dropping to the earth from the mother's womb but the speciality of seeing this is:-in this, standing at this juncture one sees both the scenes of the previous life before one enters the womb, and scenes of the works which one will do after dropping from the mother's womb to the earth. We cannot remember all the works performed yesterday in their order except the most important ones, but the nearer the evening of life comes the more do the scenes of our infancy float up-those things which we totally forget, never think of, suddenly flash up-why do we see these scenes or who shows them? The Lord of the heart, Lord of my life, Who loves me so much, He it is who shows-says there is still time to purify your dirty parts. But we do not understand His hints; we do not resort to that means by which those dirty pictures within the form of thoughts in our hearts of those things which we have strongly thought and desired throughout our life; of those pictures I myself am the creator. At the time of death the sum total of the fruits of the deeds created by me show themselves as pictures and so the destiny is gained. If we ponder over God's words in the Gita such as, "Yam yam vap"

"maran bhavam" etc. we can well understand what the destiny is after death. At the time of death relatives and kinsmen make a dying man hear Krishna's Name so that he may remember Krishna. But if a person of unclean habit and averse to Krishna is made to hear Krishna's Name, how will his mind be drawn towards Krishna's Name? Can a person who has never taken Krishna's Name, never remembered Krishna, at once gain the best destiny by suddenly remembering Krishna? We are forming subtle cause-bodies (karana sharira) according to our desires and wishes. This cause-body undergoes many changes. In the course of such addition and alteration the form which the cause-body assumes on the last day produces the destiny accordingly. In dreams also we see pictures of the desires and wishes of the cause-body. It is the sum-total of these pictures that constitute the subtle body of the other world—just as in the seed of a banyan tree the form of the big banyan tree lies in subtle form; it is the subtle cause-body of the big banyan tree. Our subtle cause-bodies also remain in this manner. When dirty pictures of desires and wishes are seen in dreams, if they are felt as dirty a devotee becomes distressed and to change those pictures prays for Krishna's mercy—learning 'sadhana' from a Vaishnava sadhu who practises it. But those who do not understand with heart and soul that 'a being is an eternal servant of Krishna', do not know or want to know that the only purpose and aim of a being is to gain Krishna, feel those dirty pictures as very beautiful. "I shall mount elephants, ride horses, amass many rupees in the bank, become a rich man, become a king of a vast kingdom", intensely thinking of sons, daughters, a beautiful wife, fame, honour etc., he sees in dreams that he

has become a king, mounts elephants and sees various other pictures; at the end of the dreams he thinks of the dreams and feels pleasure, never thinks that these are impure dirty pictures. Only for this reason, however much you may recite Krishna's Name near the ears of a dying man only the pictures of desires and wishes to become a king, to mount an elephant etc., flash before him; then he does not want Krishna. We want Maya's play, we put forth human effort (*purushakara*) to avert disease and bereavement, to earn money, to gain the applause or certificate of a great man from ten persons if we be disappointed in that we pray to the Lord. From the scriptures, sadhus and Vaishnavas and the Preceptor, the mind knows that Krishna only is the essential thing; the mind wants Krishna, after a good deal of deliberation and cogitation the mind concludes that the only duty is to worship Krishna. The mind calls the heart to worship Krishna—the heart does not want to worship Krishna—there is much time to worship Krishna it will worship Krishna in old age, but now it wants wealth, gems, sons, daughters, wife—all these things, so there is no agreement between mind and heart—there is no worship of Krishna also. The mind is well versed in moral sayings and in the knowledge of scriptures, the heart is addicted to impure works. Can such an impure mind and heart remember Krishna on the last day? We entertain a false idea namely pain of death—just as the fear of a hobgoblin. As long as the mind is connected with the body only the pain of the particular disease is felt; besides it no other new pain of death comes. By whatever disease or in whatever manner death may occur there is no pain at the time of death; the mind that feels pain and sorrow begins then to become separated

rated from the gross body. At the time of death tears begin to fall from the eyes of some, they are not due to any pain or sorrow because the connection of the body with mind and Life (*Prana*) is being cut off. Those who are slaves of Maya try to maintain the connection of the body with mind and life and feel sorry that the relation of the body and the embodied soul can no longer be maintained. A devotee who is sheltered has no such sorrow.

After remaining unconscious for some time suddenly consciousness came to me. Opening my eyes, I found that I lay on the cot and the tongawallas were sleeping nearby; after some time I heard (the bell) strike 'two' from the Murree hill. Within this one hour I had seen so many things. I was dead, not dreaming; truly I went to the other side of death. The Lord only knows why I returned. Seeing my movement one tongawalla got frightened, he thought I had become a ghost-in fear he called his companions, all came to me and asked whether I was well. I was thirsty. I told them to prepare tea. Next morning we resumed our journey towards Srinagar. When I was getting into the tonga, those three persons were looking at me with amazement - at first I could not understand anything - I asked them, 'Why are you looking at me in that manner?' They said - "How has your complexion become like that of the Europeans?" Then I looked at the colour of my hand of truly shining white colour. Reaching Srinagar I only looked at my colour, I wished to show the colour of my body to all, but the more days passed, the darker that colour became. So taking leave I proceeded towards my home country to show my colour. In the

very first I went to Atal; seeing my colour he was dumb founded. About this event I spoke first to Atal and Sari (the pet name given by Thakur to Atal's wife.)

(*Bhagbat Chandra Mitra, H. Sm-4*)

xi. Kumar Sri Mahima Niranjana Chakravarti :

Hetompur :—"Sri Krishna's Flute"

Kumar Sri Mahima Niranjana Chakravarti Mahashaya of Hetompur took Thakur to his place. With Him Nandalal Pal, Binode Bihar Goswami, Abhaya Pal, Suchand Karmakara, Yadava Ganguli, Jyotish Prasada Bhattacharya, Radhavallabha Shila, Rasik Chandra De and Bhagbat Chandra Mitra went to that place. Thakur was accommodated in a decorated Guest House. Kumar Bahadur was a person having great devotion to Sri Krishna. During Thakur's stay at Hetompur this Kumar Bahadur asked Thakur :

Kumar Bahadur : Sri Krishna's pipe is always sounding but why can we not hear it ?

Thakur said : Its cause can certainly be understood. Truly, father, there is no cessation to the sound of Sri Krishna's pipe-if His pipe does not sound even for a moment, this beautiful creation of His will at once be destroyed. It is due to the music of His bamboo pipe containing seven holes that countless crores of universes exist, are functioning—what to speak of this our little

F. N. Antarjali = in the water. When a person is about to die, he is taken to the Ganges where his body up to the navel from the feet is immersed in the water of the Ganges.

earth? That only I call music which, when heard, removes grief for the loss of a son, removes exhaustion, brings new vigour, even charms snakes, tigers etc., and makes them forget their nature. This music is made by various instruments; again without taking help of any instrument, animals, beasts, brutes, birds and men sound their respective voices. Hearing music of the 'Gandharvas' makes one lose one's consciousness. Alexander the Great, hearing the song of Timotheus, was stricken with arrows of Cupid and behaved like a lunatic. Verse or prose, recited rhythmically, constitutes music. Any sound or voice, if made rhythmically, is called music. In the desert, fields devoid of trees etc., in forests and jungles and on mountain crests we hear the very sweet music of the wind. How beautiful is the roar of seas and clouds, what a beautiful music lies in river's flow, bird's song, nay, in the voice of any animal! If the ass brays in its heart's joy we think what a harsh sound it is, but even within it is sweet music. We do not think of these even once. If the voices of all men were of the same kind, we would have become deaf. Because we taste flavours of various kinds such as bitter, salt, sweet, we have taste for food - only because we hear everywhere various kinds of music we with every new vigour rise, sit, move, speak and sleep.

The music of which I have spoken just now is called 'heard music' ie, the music the sound waves of which strike our ears. There is another sort of music which is called 'unheard music'; the waves of this unheard music strike our heart but cannot be heard with the ear. It is this unheard music which overspreads the earth. Unheard music is far more beautiful and sweet than

unheard music in the mother's heart of animals, beasts, brutes, birds and men. The twang of this lute in the shape of maternal affection is very beautiful, very sweet. The creation is going on simply because there is unheard music in the mother's heart. The twang of hope in human hearts, love between husband and wife, love of friends and relatives, love of Sri Krishna, the husband of the world—all these are unheard music. We do not hear the unheard music simply because we do not try to do so. The tune of maternal affection sounds in the heart of him who is devoted to his mother, the tune of love enters the heart of him who really loves his wife instead of looking upon her as an object of enjoyment. The Sound of Sri Krishna's flute strikes the heart of him and him alone who learns to feel the pleasure and pain of others as his own, The more one can find love, affection and endearment, the more one becomes charmed and searches for that Gopal of Vraja; then he feels how sweet the Lord's creation is. He does not remain inactive, slowly he proceeds towards Him; the more he proceeds towards Him, the louder he hears the sound of the pipe; it is this which is the unbroken sound of the pipe, hearing which a devotee becomes highly gratified. Don't consider it to be mere fancy; truly a devotee hears the sound of conch, bell, earthen drum, cymbals and at last of the pipe. To attract the minds of men, animals and beasts, He is always blowing His pipe. With the sound of the pipe He has kept the animate and the inanimate spell-bound. He is calling us like the Gopis saying, 'Come, come' but on account of delusion we do not give up the play of Maya and so do not get the opportunity of hearing the sound of the pipe. Even if we hear His call, we are ignoring His

call saying, 'Yahi Madhava, 'Yahi Keshava-Go Madhava, go Keshava' and turning about we fix our mind on the play of Maya and pray to the Lord saying, 'Dhanam dehi, putram dehi, jayam dehi, Yasho dehi'-give wealth, give son, give victory, give fame. Unless addiction to this play is lessened there is no other way of hearing the sound of the pipe.

To give up addiction we have not go to a jungle leaving parents, wife, son and house; even if we go Maya will not leave us, will accompany to the jungle; with pot and blanket we shall establish a household there. We have always to pray to or flatter Sri Krishna so that our addiction to this Maya-play may go. Only to take Krishna's Name day after day is to flatter Him, we have to weep near Him, only then will He relent. When, in the course of taking Name, I shall feel that in this foreign land I can no longer stay alone without my Husband, then the heart will feel some void, mind will not be attached to anything; with some want the breast will be filled as it were, then if one goes to take Name one's breast will overflow with tears. Krishna is as kind as He is 'rasika'; if anyone weeps for Him, He becomes restless, He makes him forget Him in many ways. Though He can no longer makes him forget if he is not deluded by that but firmly stricks to Name, coming near He catches his two hands and pulls him to His breast and endearingly wipes off his tears. None knows how to fondle us as He; on getting His endearments all the burning sensations vanish. Who can say when one's flower of marriage will bloom. So I say that it is well to take Name always and remain standing dressed as a bride. The more the Rasika Natavara (*the jovial master player*) will come forward to accept the

bride, the more shall we get hints of His coming. Symptoms of 'Sattvika bhava' such as tears, trembling, horripilation etc. will be seen. Last of all, the sound of the pipe will be heard, only then it will be understood that He has come near. If there be delay in my dressing as a bride, why should He come, and if He does not come near how can the sound of the pipe be heard? Like love and affection the sound of Sri Krishna's pipe also is unheard music, cannot be heard with the ear, but it is heard so loudly that it produces the illusion of hearing with ears. Devotees like Rama Prasad do mental worship. Burning incense and lamp etc. the devotee has sat for worship, is offering flowers and Tulasi leaves with sandal paste at the feet of Sri Krishna, when he finds that the lamp has gone out, he lights the lamp and also makes incense and resin a fire. With the scent of sandal and incense he becomes engrossed. Again one is taking Name only with faith but no mental worship, he too gets various scents, not with the nose does he get the scent, but it appears as if he gets the scent with the nose. Similarly, the sound of the pipe can be heard-but it is not the heard music that anyone having ears will be able to hear. Sri Krishna used to blow His pipe on the bank of the Yamuna and the Gopis (cow maids) could hear it from a distance of two to three koshas (five to six miles). Is there any instrument of sound whose music can be heard from a distance of 5 to 6 miles? The cowmaid did not hear with their physical ears the sound of the pipe which they heard, in that case every one could have heard that sound. As soon as supernatural emotion arises the supernatural (aprakrita) sound of the pipe can be heard. (*Bhagbat Chandra Mitra H. Sm-4*)

xii. Shashanka Shekara :

At Sharat Babu's house Talks on Sunday,

12-7-1925.

Question : (Shashanka Shekara Babu). How is peace attained ?

Answer : (Sri Sri Thakur Haranath). Peace is attained only by taking God's Name after taking His shelter; every other thing is the lack of peace. Look, whenever you see those who have embraced Sannyasa, renouncing the world to get God, it appears to you that they are in much peace. They know that everything is His will. If anyone among them comes and begs a blanket of anyone but does not get it, he will go away very quietly indeed; but if you open your mouth and beg something of someone and do not get that you will become overwhelmed with injured pride (*abhimana*) or sorrow.

Q :— Well, is there God?

A :— In front of you lies a book, certainly it has some author. Likewise, there is certainly some creator of this creation in the shape of the whole universe that exists. There must be some cause if there is some effect.

Q :— Where does God exist ?

A :— Very near you.

Q :— Always? Does He never move away?

A :— To be near or far are worldly terms. What again is remaining or going away of Him who always keeps you on His lap? You think Him near only if your prayer is fulfilled, while it is not so you think He is far

away. Just as on a dark night a child thinks its mother near if it gets response from its mother on calling her, when it does not get any response it thinks 'Where has mother gone?' even though it lies on the mother's lap all along.

Q:— If He is called, does He hear, give response?

A:— Whenever He is called He hears and responds; but responds in such a way as will not mar the play. Very often we cannot recognize the voice, or cannot know whence the response comes.

Q.— What is the way of getting God?

A:— All the ways lead to Him. 'Vyaptam Yena Characharam'.

Q:— Which is the shortest cut?

A:— The way that is one's own. To eat grass is easy for a cow, to eat flesh is easy for a tiger. Look, if you remain outside, in that case only you will go near Him and distinguish between good and bad paths. But you, father, are in Him only. Ponder very well over this truth and realize.

Q:— How can love for Him grow?

A:— Only ask, only ask. Others may say "Whence shall I give? I have no power." The Lord will never say, "It is out of my power". Go on asking if you do not get by asking once or twice.

Q:— Will He give on mere asking? If He declines?

A:— If you ask to serve Him or ask love for Him He cannot evade. If any other thing is asked He will show some store keeper and say, "That is with him, take

from him." If you want to serve His foot only He will not show His minister's foot and say, "Well, I give his foot for massage."

Q:— Sayings of the scriptures are different, which saying is acceptable?

A:— Let them be different. Your path is yours only. There are various methods of marriage; some burn a book, some exchange garlands, some make the fire witness and marry, some in another way. In whatever way the marriage is performed, a chaste wife never considers the marriage to be invalid. When some one of the ways conforms to your elements that only is our way in the play of that time.

The Lord binds the heart-strings of everyone to this special tune. That tune only to which his heart is attuned for the time being makes his heart-string vibrate, another tune does not raise vibrations in his heart. Look, on the bank of Yamuna Sri Krishna blew his flute, but the tune of the same flute raised different waves of emotions in the minds of Sri Radha, Yashoda, Matila etc. In this universe indeed all sorts of tunes are being sounded; as is the receiver, so is the tune it catches. Only the tune that is yours will attract your heart.

Such a day comes when a devotee catches all the tunes and knowing that all issue from that Krishna's flute becomes charmed.

Q:—But every writer of a scripture praises his own method and condemns other worships.

A:—No, no, do not think so. It is true that he praises his own method but why for that should he say

that all other worships are bad? When you read school, in every hour a new teacher comes and teaches. Every teacher explains his own subject and dwells on its need and glory; but never says that all other subjects are false. Over them is the Headmaster who keeps himself informed of everything. Every teacher teaches his own subject. The object of the Headmaster is to give all-round education of the students. A student will pass if he is considering all the subjects necessary and does not disregard any of them. After that he will become a research scholar according to his tendency.

Q :—Well, how can God know if He is prayed mentally or if a sin is committed mentally?

A :—Certainly He can know. If any one of you secretly catches fish in the midst of the sea where there is no man, the news will surely reach the ears of the King. How does the news also reach the ears of the King if any one of us secretly cuts a tree in the interior of the jungle?

Shashanka Babu :—Because the King has men to keep watch.

Haranath :—If an insignificant King of this small earth has this power, then has He who is the creator of the universe no power to make such arrangements? To get all the news He has kept infinite power spread. Whatever may happen in the universe, all the news reaches His ears.

(After this Shashanka Babu went out for some time and returned - Thakur's talks with him began again as follows :)

Shashanka Babu :— What is the previous birth?

Sri Thakur :— There is nothing called previous birth, In education one beginning from the primary stage passes the M.A. Because of that has education any previous birth ? You may call the primary stage as the previous birth of the secondary stage, but for that you cannot say that education has any previous birth. Likewise, man has only one birth; that goes on continuously. This is like going from one class to another or like staging one Act after finishing another Act of a drama.

Q :— Is it proper to take initiation from a family Preceptor only ? (*Kula-guru*)

A :— Certainly. If a small boy remains sitting holding the rein of the horse do you think when getting into the carriage whether or not he will be able to drive the carriage ? Only to drive a carriage is their work and he has a license for this work from the King.

Q :— Are there really ghosts ?

A :— Yes, there are, father.

Shashanka Babu :— But ghosts I have never seen. (At this time Basanta Dada fond of jokes broke out, "No need of seeing ghosts, Mashai (*sir*). As soon as you see them they will possess you.")

Sri Thakur : In the world there are so many things which cannot be seen but have to be believed on hearing. A posthumous child has never seen his father; but because of that will he not believe that he had some one as his father ?

Shashanka Babu :— Then we have to believe also that there is God. (At this time Shashanka Babu bowed to Thakur and got up)

Sri Thakur :— Believe in God and pay attention towards Him, father; in that case you will get joy.
(*Nepal Chandra Ghosh - Delhi-H.3m-8*)

xiii. Other devotees :

At Sharat Babu's house on 12-7-1925 - during the interval between Shashanka Babu's going out and return again :

One person in the gathering :—How is this universe run? Has it a republican form of government as in France or is there any personal God behind it as in England?

Sri Thakur :— There is a personal God behind. For the administration of this Universe He has many officers or gods and goddesses. Again for domestic service—personal service—there are other man-servants and maid-servants also.

Another person :— I have a chosen Deity. Day and night I remember and think of Him and there is a desire in the heart to see Him in a dream but I do not get that vision. At night I dream of those subjects of which I thought perhaps once or twice only at day. Why is it so?

Sri Thakur :— Because only those subjects you love with your whole heart. Your love for your chosen Deity is less than that love. What is the gain even if you see your chosen Deity in a dream? And what again is the loss if you do not? You may keep a picture of Him in your front, that will be more tangible.

The gentleman :— Yet how great a matter of joy will that be if He, appearing in a dream speaks (to me) ! Why do I see in dreams the forms of Kali and Jaggad-
 Ishtri instead of my chosen Deity ?

Sri Thakur :— What is the loss in that ? Is it not that all forms are His forms only ? The sentiment of your heart expresses itself in the form of a dream.

The gentleman :— Then why could not Murari Gupta give up the worship of Sri Rama at the order of the Great Lord ? Did he not know that all the forms are His forms only ?

Sri Thakur :— Father, you have read and heard much. You yourself ponder, you yourself will get its answer.

The gentleman :— The Great Lord at last said to Murari, "Murari, I was testing you."

Sri Haranath :— This also may be a test for you. However much other forms may come to you you should stand sulk, weep and cry; in that case only your chosen Deity instead of other forms will show Himself.

Q :— Who is called Guru ? Leaving one Guru cannot another be made Guru ?

A :— The Guru is one who shows the favourable path. I am a traveller in the path of life, my destination is the lotus feet of Krishna—He is my Guru who helps me to reach that destination. I want to go to Lucknow—procure passage money and other necessary things—will make my journey convenient in every way; similarly Guru is my friend of the spiritual world. The Guru's work is not finished only by saying the

Name of the chosen Deity; he has also to provide means for attaining the chosen Deity. Those who say that it is not proper to make any one else Guru except the family Preceptor are mistaken. Gurus may be innumerable. Motionless, moving, worms, flies, animate and inanimate—all may be my Gurus—all may give me news of Krishna. Not only may there be many Gurus besides Kula-Guru but it will not be blameworthy even to disregard a Kula-guru if he is not favourable.

Q :— What is a Mantra ?

A :— A Mantra is only a code word for calling the Beloved of my heart. Mantra and Name are one and the same thing. Name is general, Mantra is code word; so much only is the difference.

Q :— After how many days will there be an end of 'Karma-bhoga' ?

A :— If you dress yourself as 'karta' (*doer*) there is no end of 'Karma'. Man has no (*work*) of his own; Karma comes to an end if one knows that all the works are Krishna's and surrenders them to Him. For example, suppose you are a booking-clerk ticket Babu of the Railway. Neither the tickets nor the sales proceeds of the tickets are yours, yet you are their owner as long as they are with you—you have to bother for their accounts so long. Afterwards as soon as you surrender them to the hand of the owner all your work ends. You become relieved free from thought. Likewise, it should be thought that we are all servants of Krishna, we have come to do His work, we are free as soon as we finish the work and throw it near Him. We should have no worry, we have come to do work, let us go on working. If there be any mistake He Himself will correct it; He cannot but supervise His own work.

Q:— How can the mind be made still ?

A:— Nothing of this world is permanent. Some day or other one must be deceived if one goes to fix one's mind on things of this place. All other things except the lotus feet of Krishna are transient. The Mind becomes steady for ever if it can be steadied at the lotus feet of Krishna. One means of steadying the mind is to take Name; another means is to place love on something. That love should be continuous deep love, devoid of all considerations like Bilvamangala's love for Chintamani; it will not do if it is adulterated. If such love awakens the heart, it will gradually turn its face towards Krishna and become permanent. Only a little thought will make it clear that in this world there is no other thing of the existence of this place. Everything of this place comes from love, making love their shelter and learning and teaching love for so much time, leaving love behind, it again dissolves in the kingdom of love. Here there is not, nor can be, any one who does not love, but the more the dissipated love becomes centralised, the better it is.

Q:— What is the gain in reading Bhagavata and other Scriptures ?

A:— It is true that there is good result if scriptures are read with the help of a competent Guru. But just as too many doctors bring about confusion in treatment, it is better not to have any treatment at all—similarly too many commentaries makes the real sense of a scripture vanish, everything becomes topsyturvy, and just the contrary what should be understood is understood. For example, the real sense of Bhagavata is to uproot the prescription and prohibition and establish

the kingdom of love, this only is the gift of the Bhagavata. If this is forgotten the reading of Bhagavata becomes vain. For example, one is noted as a donor. His name as a donor is dishonoured if a return is demanded for service rendered by him, if one thinks that one can get something from him only by rendering some service to him. Similarly, one has to fall into error if everything becomes in vain if instead of its real sense the scripture is given another sense.

Q :— What is the easy means of getting Krishna?

A :— Krishna is invaluable wealth, if He can be easily got how will His value be so much? Krishna is in everything, but He is living so much behind the scene and playing so many tricks that a man about to catch Him cannot catch Him; this is the sweetness of His play. To get Krishna one should first take His Name. Without knowing Name Krishna cannot be got even though He remains near. For example, if one goes to a shop to purchase a thing without knowing its name, it cannot be purchased. Similarly, the treasure of Krishna has to be purchased with the great coin of Name manufactured with yearning, unrest, singleness of mind and other metals. In this age there is no yoga, yajna, tapasya, dhyana, Dharana or any other thing; they remain they remain submerged in that Name. Take Name, indiscriminately take Name—take whichever Name pleases you; in Name there is no pure or impure, no proper time, no distinction of caste and colour, no rule and no regulation, what is required is yearning only—extreme restlessness—piteous prayer and unfathomable belief.

Q :— How is cessation of desires effected ?

A :— Desire is not a thing to cease, because it is desire that is the seed of the universe. The Creator desired, therefore this universe was created. Therefore is there any doubt about the fact that branches, twigs, leaves, flowers and fruits of the tree of which the desire is the seed should remain besmeared with the taste and smell of desire? Those who say that their desire has ceased are mistaken. There is no escape from the clutches of desire even if one embraces sannyasa or lives in a solitary place. In some form or the other the desire lives in mind. There is no need of being anxious or distressed at this. Let desire remain, but make it turn its face towards Krishna.

Q :— Much of my age has passed, no work has been done. Alas, thoughts of Krishna do not come.

A :— When such thoughts have come it is to be understood that certainly something has happened within. It has been but felt necessary that something should become—a want has been felt—the seed of restlessness has fallen. In that case want cannot but be satisfied in time. We are each an instrument only, Krishna is the mechanist. We have not the power to sound ourselves. If He whose instruments we are do not take us up in His hand and sound, the instrument cannot sound. If it sounds discordantly He whose instrument it is will attune it, then why worry? Keep Him in mind and depend on Him.

F. N :— Yantra and yantri = Machine and Mechanist.

Lalasa, Vyakulata = Yearning, restlessness.

A man yearns for a thing and becomes restless as long as he does not get it

Q:— Why does untimely death occur ?

A:— No death is untimely death, every death occurs in time. Indeed we think it to be untimely, but the All-good Lord never makes one die untimely. The owner of the garden loves every fruit and flower of His garden; does not destroy a single one by tearing it in vain, not allows anyone to do so. Suppose you have planted a cocoanut tree. As soon as the tree bears fruits, you cut down many fruits in a raw condition, because you know that if they are plucked while they are green the tree bears more fruits, the green cocoanuts also you take home and preserve with care. None is destroyed. Why do you cut down thoroughly branches, twigs and buds of flower plants ? Is it not because that they will produce flowers much bigger, better and also greater in quantity ? In that case will you say that green cocoanuts and buds have been plucked untimely ? From a superficial view we say that it is untimely death because we have not seen the great purpose of breaking those. And what do you understand by death ? To remove a thing from us ; is it anything else than this ? It is the property of the owner, he will keep a thing where he wills at the time.

Q:— What is the result of repentance ?

A:— When a wife commits an offence the husband at once forgives it mentally, but the husband becomes all the more delighted if the wife begs his pardon. Repentance and prayer thus enhance the sweetness.

Q:— What is the war between gods and demons ?

A:— In the world the creation is preserved by a mixture of spirit and matter (chit and Jada). Spirit

means God and matter demon. The war between gods and demons is the increase and decrease of the powers of spirit and matter. It is the predominance of matter that is the domination of demons. War between demons and gods is not the wave of religion (*dharmaglani*). For this God has not to descend.

Q:— Every great man has given some commandments for his devotees. You also please give some commandments to us.

A:— What is the need of new commandments? Do not the old commandments serve the purpose? The Lord has said, “*Nama ruchi, jeeva daya, Vaishnava sevana*” (*Taste for Name, kindness for jeevas, service to devotees of Vishnu.*) After this what more (other) commandments can there be?

Q:— Yet there is a desire to hear something from your mouth.

A:— Dependance and restlessness-let these two only be the treasure of your heart. You cannot get what you are not to get even though you ask for it, while you shall get what you are to get even though you do not ask for it. Therefore learn to depend totally upon Him only, this will save you from all sorts of fears and anxieties. And take His Name with a restless heart; only by this shall you gain the wealth of Premā, which is the invaluable treasure in the store-room of the Lord. In this Kali-yuga “*namaiva-kevalam*”

Q:— In this world what is my duty and what not?

A:— You have nothing to do or not to do. You are not a doer. It is already predetermined what you

have come to do and you cannot but do that. From one standpoint those only are your part of duties, while those you have not come to do are out of your part that is your non-duties. In every work remember that you are not free, you are ever a servant of Krishna; do not forget this. (*Nepal Chandra Ghosh, H. Sm-8*)

xiv. Dr. Manmohan :

At Sonamukhi :-

Dr. Manmohan : What is our future ? As long as we remain near you, we forget everything and remain immersed in great joy, but as soon as we return to the world we become again what we were. We do not understand at all what becomes or does not become of us. Doing thus will you elude us and fly away ?

Thakur : Look father, if a flower bud is made to bloom prematurely by hastening the process by manipulation, it does not have scent and withers very soon. But if it blooms being fully developed in the natural course, that flower becomes happy itself by blooming and makes others also happy. Similarly you too are bound to bloom in the natural course, there is no need of hastening your blooming prematurely nor is there any significance. Let me go first, afterwards you will realise what I have put within you and whether or not it works in your heart.

Q :— Many say that even pretence of religion is good. Perhaps sometimes and in case of some persons pretence of religion is seen to produce good, but I cannot understand how far that is reasonable.

A :— Do not keep fetid putrid ulcers of your body covered with golden leaves; in that case the ulcer will

all the more increase day by day, and gradually the whole body will become destroyed. Keep the ulcers open. In this world there are many good-natured men, some or other of them will relent on seeing that they will prescribe the medicine. With that medicine the ulcer will be healed. (*Chunilal Brajavasi, H. Sm - 3*)

xv. Dr. Suresh Chandra Datta :

At Sharat Babu's house, Maniktola -

That time Thakur's son, Krishnadas, being unwell, was brought for treatment to Sharat Babu's house at Maniktola. Dr. Suresh Chandra Datta, the famous Physician of Calcutta, had come and after examining the patient and prescribing medicine etc. remained sitting near Thakur to drink the nectar of Thakur's discourse. Many devotees also were present there.

Thakur asked the doctor, "Father, you have dissected man so many times, have accurately inspected every part, have examined every nerve and neuron-have named every part and have studied the mechanism of the human machine, but can you say where the vital element lies ?

Being non-plussed the doctor said, "No, father".

Thakur then showed an electric lamp in front and said, "There burns the electric lamp, it will go out if that switch is pressed and will again flash up if that is pulled again, because of this you may think that its going out and flashing are in your hand, but is that true? The power by which it is burning lies at a great

distance beyond your ken, if that power does not come it will not burn in spite of your hundred efforts. Just as that power only is the vital element of that light - it is running in all directions through wires which are nerves and neurons as it were - similarly that one God who is the Vital Element of all animals exists, life expires when there is lack of His power. Just as pressing the switch and burning the light I may think that I burn the light, similarly many doctors think that they give life to the patient, but both are mistaken (*Nepal Chandra Ghosh H. Sm-3*)

xvi. Jadhavji Maharaj

During Thakur's visit to Bombay :

One Jadhavji Maharaj came with his party and bowed to Thakurji. Then Thakurji said :- There is no need to bow to me. You are to be bowed to.

Jadhavji Maharaj said :- You are to be bowed to. You are greater than me, Thakurji.

Thakur :- He is great whose heart is great. Age need not be counted. If a little child has got Krishna Prema that child can be called as Ammer. Age is not to be worshipped but what is worth worship is Prabhu Prema.

Jadhavaji Maharaj — You are going today-before going you must give us some upadesh (*spiritual advice*)

Thakur answered :— It is likely to commit some mistakes and sins, it is better to repeat the Name of the Lord. By repeating His Name all sins are washed away. If you think and are sure that you will not commit any sin, then you need not repeat His Name.

The simple reason is this. The horse that fails to tread properly only requires a lash from the driver, whereas a smooth and a swift moving horse does not require it. Similarly, as long as a human being does not become mature then up till now due to Maya's Upadesha we are likely to make mistakes, up till that time it is necessary to take Name. When we learn to lead a life of innocence and purity, when our lives become pure love, such a sort of life we lead and we can keep our swarup in steadiness. Then there is no need to do Bhajan outside. Bhajan is to keep our mind steady. It is like a hunter to keep in control of the mind. The person whose heart is quite calm and unperturbed has no need of any Bhajan, because he can be in the higher plane. But this stage is not for ordinary mundane people. This is only for the saints (*advanced persons*).

xvii. At Nandan Bagan-Gopal's house-Calcutta:

Why are we not able to accept even one precept of saints.

Once the Lord was on a visit to Nandan Bagan. A number of devotees had gathered round him as usual, and were discussing various topics. The Lord was generally a good listener, and He never intervened in their debates unless some important point or other required clearing up. One of the devotees of the Lord asked :—

Question :— Father, we are associating with so many sadhus and Mahapurushas throughout our life and have been listening to their many precepts but why, have we not yet been able to accept even a single one of them. What is the cause of this ?

Answer :— Father, if you take a piece of land on lease and decide to construct a tiled hut on that and collecting beforehand bamboos, wooden posts, ropes etc. necessary for that engage thatchers, and your hut also is almost finished, at such a time if your thatchers come and tell you—‘Babu, of the wooden posts you brought some are good for nothing, if you do not bring five or six more posts your hut will not be finished; now our work is about to be stopped—What do you do then? Telling the thatchers to wait for some time, do you not go out in search of posts? If you go out to purchase posts and at such a time some one comes and tells you—Babu, a man in this part of the town gave me an order for a carload of bricks some days ago; today I brought those bricks but no sooner had I come than that Babu said “I have no more need of bricks, take them back.” See Babu, I am a very poor man, I work as a small contractor, my capital is very small, I have to suffer a great loss if I have to take back these bricks; I have no place to put these bricks on; in addition to that I have to pay double fares for the carriage. Any how I have to sell these bricks. See, Babu, I shall give you these bricks at a rate cheaper by five rupees than the market rate. You see that it is first class ‘pag-mill’ brick; in the market you will not get it cheaper than 25 rupees per thousand, and I shall give you at the rate of 20 rupees per thousand, do kindly take it. What reply do you give to that?

Devotee :— In such a condition I would have perhaps said, “Babu, on a lease land I am constructing a tiled hut, what shall I do with bricks? I have no need of bricks, I shall not take them”

Thakur :— Dismissing the brick-dealer you are trying again to go out, if at such a time some one, with a load of 5 or 7 posts of good 'Garan' wood on his head, comes and says to you, "Babu, in what an inauspicious moment was I out? All day long with this heavy load on my head I am hawking from one quarter to another quarter but up to now I have not been able to find a single purchaser of these. I become very tired, now if only I get a little something I shall let these posts go, I see that you are constructing a tiled hut, if you kindly take these posts, I shall be highly benefited. I can give you these at a very cheap rate. It will certainly serve some purpose or other of yours." In that case what do you do?

Devotee :— Considering him to be sent by God I call him and with care and telling him to take down the posts I at once purchase them without the least hesitation at the rate demanded by him. I know that if I delay any more I shall lose that day's wages of the hut-builders.

Thakur :— Then you see, father, you do not take anything if you do not feel it necessary or feel its need. If you do not consider it necessary to take them, you will never take the good precepts however much the Sadhus and Mahapurushas come with a load of invaluable gems only to give you and also tell you in so many ways to take them, but do you? Again when you feel the want, how eagerly you approach them even if they do not come to you; after many searches and collecting so many recommendations so that you may easily have all those things.

Devotee :— Father, the space in my heart is very narrow, how can I construct there the garden of love you speak of? When you are kindly giving me the seed, tell me the means of broadening the space of my heart.

Thakur :— Affectionately placing His hand on his head Thakur blessed him and said, "Father, when your desire has become strong, it will certainly be fulfilled; have no worry. Firmly remain in the shelter of Name, you will see that all your desires have been fulfilled in no time," (*Narayn Chandra Ghosh. H.Sm-10*)

xvii. Amulya Vidyabhushana:—Bhakti and Gyna

At Sharat Babu's house, Maniktola 2-10-23.

Amulya Vidyabhushan :— Bhakti (*devotion*) is but a steppingstone to the realisation of Gyan (*knowledge*).

Without directly contradicting him, the Lord by means of a simile, explained the nature of devotion, and pointed out how it was the natural reaction of the soul towards God, whom it recognizes as its only Lord and Master.

Thakur said :— Suppose a girl born of poor parents gets married in a rich family. When after the marriage she goes to reside in her husband's home, her father-in-law and mother-in-law try in various ways to make her forget her parental surroundings. They load her with costly presents; she could have delicious sweets to satisfy her plate or enjoy the fragrance of attar of roses; but she is indifferent to all such temptations. Her love for her parents remain unshaken. If any trifling gifts meant for her little brother

or sister is handed over to her, she receives them gladly and preserves them carefully in her box, hoping to take them with her and present them to those children when she gets a chance to visit her place of birth. Her mother's thrashings in her childhood days, her father's scoldings, the modest fare her parents could afford, their poor clothing, and above all their little cottage located in what appeared to be a jungle—all these become to her matters of pleasant recollection on account of her intense love for her mother.

Suppose on the other hand, a rich girl is married to a poor boy. From the moment she comes under his control and authority she cultivates and develops a love for him, until even a dog belonging to her husband becomes an object of affection to her. She keeps a careful watch over all his goods and property, and shows much concern over their preservation and safety. In fact all things in her new home are now dear to her, and seem sweet because of her love for her Lord. If in this condition, she tries to obtain some money from her parents for the use of her husband and they refuse to give it she gets very much offended and curses them saying, "Let them all be ruined! Let them perish in the flames! Take me back to them and leave me in their midst, so that I too may have the same fate!" (*Abhignata-Vol-1*)

xviii. **Piari Charan Bose :**

At the house of Sri Akinchana Nandi, Pleader of Bankura : "Thoughts" :-

Piari Charan Bose:- You say that bad thought is more injurious than bad work - it is rather good to do

injury to others but to think of injuring others is by no means good. Every religious scripture has condemned evil work, but I have not heard that any one has said that the thought of evil work also is bad. Thought is arising in our mind every moment, what is objectionable here? It is sinful works that are objectionable, this is what all the scriptures say. Evil thoughts lead to evil actions; for this it is evil actions which are objectionable.

Thakur quietly and attentively listened and remaining silent for a little while He said:- Look father, the work of the inner sense-organs which we do by desire, deliberation and thought effects tremendous change in the subtle body of the inner world. The marks of that change persist as thought-forms and form a definite figure. The impression of that definite figure persists in our brain for a long time. Just as an impression of your mother's voice is in your brain-which you cannot imitate-hearing thousand of voices you can say that this is not my mother's voice. The impression that is in your brain will persist as long as you live. When the body is destroyed the impression in the brain being effaced the thought-form only remains. I draw a fine picture on the slate. Before drawing it I conceive or think of it, whenever I think, a picture is drawn in the inner world in a subtle manner. Seeing and seeing this subtle figure with my third eye, I copy it on the slate in accordance with my power. The original figure remains in the inner world in thought-form. Due to various causes the figure on the slate may be effaced but none has the power to destroy that figure of the inner world. I cannot destroy what I create. If Krishna is worshipped the power to efface comes

When those figures are effaced—it is this which is ‘Raja-Yoga’. Only for this reason, whenever I indulge in a thought good or bad, I form a definite or indefinite figure of that. Consciously or unconsciously we are constructing such figures. The deeper the thought is, the deeper becomes the shape of these figures. The deeper the impressions of the figures will be, the longer the time it will take to efface them. Somebody has done some special mischief to me, has auctioned my land and house for debt. In relation of that mischief I am incessantly thinking of mischief to him ; from time to time I become so excited that I even desire to kill him If I can find him before me. By and by this desire becomes so strong that I am killing him as it were by mentally willing ; just at that time waves of this angry poisonous thought of mine touch the body of someone who was enraged, being insulted with slightly abusive language, and agitate him excessively. Thoughts also, like a chemical affinity, agitate only him who has similar thoughts : so his anger suddenly grew so much that in my truth he kills that one who has insulted him. The King punishes the homicide but neither the King could know nor I myself could understand that I am guilty of aiding and abetting the murder. But I have to suffer punishment or the fruit of action for this murder ; there will be no escape from this punishment. It is these which are the fruits of action, it is these which are the hidden pictures of our lives, it is these hidden pictures (*gupta-chitra*) which we call the account-book of Chitra-gupta (a minister of Yama, God of death). The bad thought and will of mine were taking place so tremendously in the mental world that that wave, entering a person thinking similarly, made him a

murderer. Though I do not know the cause or fact of the murder, that being properly judged in the spiritual world, Chitrakṛpā makes a note of it in the list of fruits of my actions on account of bad thought. Similarly, if good thoughts go on always within us—thoughts of beneficence, mercy, devotion, love etc. rise always in the mind—not only the mental attitudes become so but streams of such good thoughts of persons having similar attitudes become all the more enhanced—thought waves of Sadhus and Mahatmas always come and help a person whose habit is to think well. Only for this reason a touch of air of the way by which a sadhu goes confers benefit. Your heart weeps to see one poor and destitute without food and cloth, but you yourself are not want, you cannot give any help to him—the wave of the good thought of yours penetrates another good man's heart and agitates him, his good qualities become stirred—he gives food and cloth to that needy person. Your reward will be greater than his who actually gave. Bad thoughts increase the debt of fruits of action while good thoughts increase the capital. If this capital is increased Krishna can be purchased—with what will he whose capital is exhausted purchase Krishna? Thought, good or bad, cannot touch a person to whom it is directed; he remains always occupied with a contrary thought—then that thought returns to him who directed it, just as a wave of a pond when its water is struck goes to the farthest limit and being struck by a contrary wave again returns to its place of origin. If a present is refused it returns to the sender. Thus everything, good or bad goes on under one rule. I have gone to visit a man. I bow to him, he prays to the Lord wishing that Krishna, Prema (*love of Krishna*), the greatest treasure in His

ore-room, may be mine, the Lord also approved of the devotee's desire. But I do not want Krishna-Prema, I want woman and gold, so the sadhu's good thought turns from me. One is thinking evil or mischief of another; he of whom he is thinking evil is immersed in thought of Krishna and Name of Krishna day and night; that wave of bad thought comes to the person who is thinking Krishna's Name but it cannot pierce the circle of wheel of Name; being struck back by that wheel, that wave of bad thought returns and going back only to himself brings about his various mischiefs such as disease, bereavement, loss of money etc., and also brings conversion to Krishna, the supreme mischief. Those who want Krishna-Prema and devotion should never harbour bad thoughts in their mind; let the heart entertain good thoughts always. Because this thought has so much power, it drags and keeps bound that uncatchable and unthinkable Sri Krishna. He can go if He wills, but then He no longer wants to go. Don't think that thinking mischief of others and thought of sinful acts etc. only are bad thoughts. I shall eat well, wear well, remain happy, now shall I gather money, amass money—all these thoughts also are bad thoughts. He allows Himself to be caught by him only who has not these thoughts; once caught He flees no more. But if one prays to Him saying, ("Dhanam dehi, putram dehi, yasho dehi") give wealth, son, fame, He gives that but stands afar and feels relieved—says, "I have given you what you wanted—love, handle and examine those things, I am now relieved". But He moves about him who is always with thoughts of Krishna alone—these alone are the good thoughts, all other thoughts are bad thoughts. He consoles him in so many ways, invisibly strokes his body—gives excellent food from "Sadhus and Mahapurushas"

says, "Soon attain puberty eating all these nourishing articles, then I shall make you my queen-then leaving your house I shall not go elsewhere". Only for this my Gora-chand of Nadia has said, "Name ruchi" (*taste for Name*) - you jeeva, you have to do nothing else-may you have a taste for Name-may there be yearning to take Name-and all good thoughts etc. are maid servants of Name itself will bring them in-then you have not to be anxious for anyone-then sitting at home the capital will go on increasing like interest in a bank. When the wealth to purchase Krishna is in your hand then Krishna will Himself come to you and be sold to you. So I say, father, do not harbour any thought, good or bad in your mind; do only Name, do Name, do Name". (*Writer B.C. Mitra-H.Sm-8*).

xx. At Calcutta :

Who is fit for Spiritual enlightenment ?

Once it so happened that the Lord was staying at Calcutta. It was found that a certain gentleman was coming to Him every day with an evident desire for elucidation of spiritual truths, but the Lord neither spoke to him, nor discussed spiritual problems in his presence. On the other hand, the Lord seemed to be joking with His devotees, and talking of mundane matters. The newcomer was disgusted to see that the conversation he had so far listened to was never on a high level, and he made no secret of his feelings.

Gentleman : I have come here with hopes of listening to religious topics. I have found here nothing but frivolity and merry-making. May I not have something really useful ?

Thakur : Remember, Krishna is not our house-hold servant; we cannot order Him to make us teachers of religion. My father, before trying to gain spiritual knowledge learn to give up self-interest altogether and to feel happy in another's happiness. You must also avoid the use of sharp stinging language to the extent of endangering the lives of other people. Only when the mind is pure, and the temper calm, one becomes qualified to receive enlightenment, wherever one may be, and however numerous the worldly pursuits in which one may be involved. (*Sri Kusum Haranath journal - Hyderabad*)

xxi. Who is a true Vaishnava ?

When Lord Chaitanya was staying in Puri Jagannath, His devotees made it a point to visit Him every year before the Car-festival. One year before taking leave of Him, an inhabitant of the village known as Kulina questioned Him thus :—"Lord, pray, enlighten us what our duties are". Lord Chaitanya replied, "Serve Vaishnavas and chant Krishna's Name. If you do these two things, you will soon win Krishna's feet." The villager asked, "Who are Vaishnavas ? What are the signs by which we can recognise them?" Knowing the drift of his mind, Lord Chaitanya smiled and then said, "Who ever is found ceaselessly chanting Krishna's Name, know him to be the chief among Vaishnavas, serve his feet." The next year too the devotees came to Puri and paid their respects to Lord Chaitanya. This time He gave them further enlightenment. He expatiated on different grades of Vaishnavas. "Whenever on seeing a devotee" said He, "the Name of Krishna unconsciously rises to your lips know that person to be the Vaishnava of the highest order".

Commenting on this passage, Lord Haranath said:—

“A man who wears flower-garlands round his neck, and goes about uttering divine names like Rama, Krishna and Hari is considered a Viashnava. It must be conceded, however, that appearances are often deceptive. A man may not have the outward marks of Vaishnavism; he may not utter Harinam even once, yet inwardly he may be a true Vaishnava. Others may not know that he is one. It is our duty nevertheless to take appearances at their face value. If a man appears to be a Vaishnava, we have to regard him as such and honour him. Till then true love for Krishna will not rise in our hearts. A man who has developed a permanent longing for Krishna is certainly a Vaishnava of the highest order”. After a brief interval Lord Haranath took up the same subject again and said, “Devotees of the superior order I have mentioned above are seen to love only good people, but the last mentioned type, I mean Vaishnavas of the highest order have equal affection for all, without considering whether they are good or bad. They talk and move freely with all except those who being really wicked pretend to be holy. In Chaitanya Charitamrita, the Maha Prabhu has said that a Vaishnava alone can recognize a Vaishnava. This really means that a Vaishnava can know all people that deserve that worthy title. There are people who love me, viewing me as God Himself, but they have no love for the creatures that God has created.”

Then the Lord changed the drift of the conversation somewhat and began to probe into the cause of the conflict between man and man or between man and other creatures in the world.

"It is the failure to perceive the common divinity within us all that is responsible for all conflicts. If when others are in trouble, we stand aloof, and take pleasure in seeing them suffer, we cannot be considered true followers of Krishna, and cannot hope to gain His love. That is why I tell people that if they love Krishna, they should learn to love His creatures too. A lady once said to one of her suitors, "If you love me love my dog". This remark contains a profound truth. It constitutes in fact, the very first step in spiritual progress. If you neglect this aspect of love, if you cannot treat another man's son with as much love as you display towards your own offspring, if you cannot have for another man's mother the regard and consideration you have for your own, you cannot hope for success, even if you repeat Krishna's Name lakhs of times. First of all you have to act and behave in the manner that will please Krishna most. If you do so, Krishna Himself will come to you without waiting to be called, and will talk to you freely." *Sri Kusum Haranath Journal*)

xxii. Free-will, conscience, and Purushakara :

Question :— You give the precept — " we are nothing but instruments in the hands of God, we have no free will, God Himself will send the impulse for the work which is necessary at the time." In that case there does not remain anything called conscience, called self control, neither does there remain any distinction between man and beast.

(Answer) — Thakur :— Look, if it is realized that we are nothing but instruments there remains no sense of doership (Kartritvabhimana) nor any responsibility.

But in that condition there also does remain desire for one's own happiness or greed or unrestrained beastly nature. All those beastly emotions disappear of themselves. Then he sees - "sarvam Vasudeva-maya". But from him who does not with heart and soul consider himself a mere instrument but makes such pretensions only to get rid of his responsibility mischief may be expected. But know this also, though he does not understand that, his power is limited and some one is controlling unobserved his deed or misdeed.

Do not be agitated thinking whether the mind's notion is right or wrong. Whatever idea rises in the mind, take it to be true and go on. If it be a blind lane, you yourself will understand it, you have to ask none. If you go on remembering the Lord truth will bloom of itself in the heart-the right response will come of itself. Being thrilled then you will ask, "who responds to me? Whose voice, whence, and by which way has entered my heart?" You will realise then that it is Krishna Himself who in the form of the Guru remains standing in your heart. That is a condition of great joy. In that condition, father, even if you think that you have free will, conscience, human effort (Purushakara) or something else as your own, you will voluntarily and gladly make a gift of that at His feet and say with a tremulous voice- "Nivedyami Chatmanam twam gatih parameshvarah". (*Baidyanath Mukhopadhyaya - H.Sm-8*)

xxiii. "Knowledge or Devotion" which is superior?

Question:— Father, which is superior, knowledge or devotion? Which leads to our summum bonum?

Thakur :— Father, I do not know “superior and inferior”; I do not understand nor do I try to understand; but this much I can say that for men like us the path of devotion only is good and easy. By devotion I understand love only, though ‘to do devotion’ means also ‘to have regard’ or ‘to show respect’. But devotion of that sort cannot take us to Him. Do you not see, how much I like the sea, which has endless waves and which is new every moment, but if I say that I know the sea you can easily understand how far my eyes are significant. What can I know of the sea? How many treasures and gems lie hidden in that—can I ascertain that? It is never possible for an ordinary being to have the fullest knowledge of that fathomless endless sea. Similarly, father, if I say that I shall know or have known God, my words will be false. How can I have a full knowledge of Him whom the Veda and Upanishads have not yet been able to determine (know fully). I can only say, ‘God is so much’—“Iyata Kara”, Kara=to do, that + to = so much + ness; to define, to delimit, to determine, to comprehend, to know to make the infinite finite), whom they have left saying ‘avarimanasa-gocharam’—beyond the range of speech and mind? I cannot rely upon the words of those who advise us to have as without form and quality’ instead of loving Him heartily, getting accommodation in a portion of Whom this world has become so beautiful and sweet. Believing the words of ‘Bhagavatam’ as the sole truth, I have rejected them as nothing but ‘husking the chaff’—‘sthula - tusa-ghatinah’. If loving Him in the heart and taking shelter in His name alone, we try to reach Him, some day or other my efforts shall certainly be successful. Holding His Name if He is searched out, He will certainly

allow Himself to be caught, His form will come to my view. There is difference in name and form of you and me, because though our name remains the same, our form changes with the age. I of boyhood and I of youth or old age do not look of the same form. But such is not the case with God, He is unchangeable; there is never any difference between His Name and Form. In this kingdom of Maya if you really weep for God and though remaining in the world you go on taking His Name day after day, in that case Maya will at first try to delude you by tempting you variously. Maya is God's maidservant only: Maya can do anything but cannot assume the form of her Lord and therewith delude a being, she has not that courage. When Maya will see that you repeat only God's Name, ask nothing else, then out of compulsion she will take you to His kingdom. I say, leaving interest in knowledge just go on taking His Name only—dive into the sea of Name-only if you can reach the bottom the gem will automatically come to your hand; you have not to make any other effort. When Gour has come as an Incarnation of mercy and when angerless supremely joyous Nitai chand (Nитай the moon) is our helper, then what have I to judge? Only to give that priceless Chintamani direct to our hands Nitai has come and in that gem is once secured in the palm a being has no other thirst, what to speak of thirst for knowledge! Father were Gour's learning and intelligence a little less! Making the Sun of learning rise at Navadvipa; He once lighted the whole world. Then why did He give up the pride of that learning, wander from door to door saying, "Ha Krishna, Ha Krishna?"

xxiv. At Ram Rakhal Babu's house, Calcutta :

Knowledge, work and love.

Look, from the very first it is not proper to give up knowledge and work as unnecessary, considering oneself very much advanced and to play the part of a devotee of the path of love. There is nothing but pride at the root of this. Sages like Narada and others were at first sadhakas of the path of knowledge and the path of work, later finishing all sadhanas and resorting to Name alone they have been immersed in joy. Through the path of work they have reached the path of love. But love is not the inevitable result of the path of work. It may or may not be the result.

If true love awakes in the heart God is no longer considered as God. His Godhood is forgotten and He is looked upon as the most intimate "one's own man." At the time of marriage a wife gets many precepts as to how to worship the husband; but when love comes this attitude changes. She then realises with her heart and soul the method of worshipping the husband more than before, her yearning and worship for her husband increases all the more, but her regard being then mixed with love assumes another manner. Her bashfulness decreases, fear of being guilty of breaking prescriptions and prohibitions at every step decreases also, external worship and respect also decrease. Then her 'worship' is transformed into 'service'.

Devotion mixed with fear you may call Shraddha and reverence, devotion devoid of fear you may call Prema or Love. If Love does not come in the heart, do not go to play the part of a lover on the outside. It becomes a cause of anger if you put a garland of

flowers round the neck of one with whom the relation of husband has not been formed or whom you regard as 'another man' (para purusha, any man other than husband), while his joy is enhanced even if you now and then give bad names to him with whom the relation of husband has been established there remains no ground for being ever afraid of guilt.

A 'lunatic' (Pagal) is out of prescriptions and prohibitions. When love becomes full a wife comes out of all prescriptions and prohibitions, then the husband endearingly gives her the name 'Pagli' (a female lunatic).

Before love total renunciation of self-interest is required. Without forgetting oneself love does not come. But after love also there is again the stage acting of full selfishness. Love wants 16 annas of life, otherwise 'abhimana' (sulking) - "Yahi Madhava Yahi Keshava". There is renunciation of work both before and after. Renunciation of work that is before or discrimination for work is the fruit of idleness. At the root of that renunciation of work lies the desire for one's own happiness, then is the desire—Let me remain sitting let others serve me or work for me. But renunciation of self-interest lies at the root of the renunciation of work that is afterwards, then the desire is—Let me serve others, let me give up my free will and be an instrument for the fulfilment of desire of my "own man more than the self".

When you can regard yourself as an instrument only then and then only is your real renunciation of work. Renunciation of work does not mean silently sitting idle. Besides as long as such egoism or the attitude that I am the doer remains, you have responsibility also for works.

How little can you see what or how far the result of work is. So I say throw the responsibility on Krishna alone instead of taking it upon yourself. Let Him alone guide you as a charioteer.

It is Krishna who is guiding you and giving you such impulse as is necessary at the time. Failing to understand this you think that you are reasoning and concluding with your own intellect. As you go on in the path of work you will gradually feel that you have no free will and power; you are an instrument only. Gradually your will is mixed with His will. That condition is the condition of a real Sadhu.

The world is a theatre. Here all have come to play their own reprehensive plays. All have not the same part, therefore all have not and cannot have the same state. All have neither the same sadhana nor the same path. But the final destination is one and the same. That is Krishna's feet. That thing only you yourself should always keep in your mind and remind others of. (*Baidyanath Mukhopadhyaya-H.Sm-8*)

xxv. Why we have to resort to the feet of Nityananda in order to have Gour's grace.

A stranger :— Father, Gour Himself is God. If He so willed, He alone could have done everything Himself, then why did He bring Lord Nityananda with Him, and why are we to resort to the feet of Nityananda in order to have Gour's grace? Is not Gour Himself able to show mercy to jeevas?

Thakur :— Father, look at your body; behold what is happening there every moment. An incessant current of blood is coming out of your heart at every moment,

and after circulating all through the body it is reappearing at the door of the heart (in the right ventricle) to re-enter your heart. If you mark this time you will understand it clearly that the nature and manner with which the blood came out of the heart have undergone a thorough change. The blood having lost its original red colour has turned dark. On being asked the doctors say, "The arterial blood has turned into venous blood". The doctors will further and : "if by chance that venous blood can have its passake into the left article in that condition, all the plays of your heart-bower will have a total stop then and there; your vital power will leave that place and go else ie. you will at once die." If you can ascertain the underlying truth why such a change took place in the arterial blood, you will come to learn that the blood which is always circulating in your system is composed of innumerable corpuseles red and white, and their only work is to cause formation of different parts of your body with their own bodily structures, to nourish them and to carry off the undigested elements or filth left by them. On account of this frittering away of its own substance and collection of filth, the blood corpuseles get so lean and emaciated. Some *modus operandi* is necessary to make them have their natural shape. For this the sagacious Artisan, who has invented this instrument—the human body, has placed such an instrument just by its side, whose only function is to restore venous blood to its original state of purity and strength, that is, to make the arterial blood again fit to enter the heart. This instrument is called the Lungs. No blood corpusele is allowed to have its entrance into the heart, that is, to go to the vital power, until and unless it is purified by the lungs. Now our body which is nothing but an instrument is a living mass, the sun, the moon, the stars, the

planets etc., all things which are visible to us or all which are beyond our material vision, are nothing but different limbs of the vast mass of the universe, It is a complete organism and it has like us life, heart, lungs etc.

It has properly been inlaid with all the parts that are considered indispensable for the building up of a living instrument ; know as well that that the same is the arrangement in the inner world as in the outer one. Mahamaya or Prakriti Devi has been entrusted with the task of building this mass of body, but so long as God does not preside over it as vital power, it has no workable energy. We coming out of the heart of this Virat (*God with the Universe as His body*) at some unknown time, are traversing about in different places with its blood circulation, and collecting filth born of Prakriti in course of time while doing service here, we are getting ourselves pallid and weak. This burden of our sin accumulated through our births and rebirths is our defilement or refuse. The Paramount Lord of the heart of this Virat is God Himself, and the presiding Deity of the lungs is the Lord Nityananda Himself. Now you will be able to understand what is the work of this Nityananda. If He does not invigorate and purify a jeeva, no jeeva has any power atonce to reach God without any help of Nityananda. God has thus ordained His material plays here, and no one has the power to undo them or to make His arrangement topsy-turvy. The same regulation-the same law is thus going on both in the inner and in the outer world. There is no possibility of God committing an error. On that account this play is going on and will go on for ever in the very manner in which He has introduced it.

This is the only door to enter the 'Aprakrita' (*transcending nature*) kingdom from the kingdom of nature; on this account sadhus and mahatmas who have pointed out the means of seeing God, have said in their voice that there is no second means of seeing God, except the grace of Nityananda whom you may call a prophet or Messiah or Holy Ghost or use any Name whatsoever. It was Nityananda who showed Himself as Gour's power (*shakti*) in this play of Gour and with the help of this power He made the jeeva His own. In Brindavan all exist in their 'own forms' (*swarup*), on this very account every cow of that place is a 'Kamadhenu' (wish-yielding tree). Now if you are desirous of getting back your previous strength, resort to the feet of Nityananda.

When for play God appears in this Kingdom of Nature, then with Him remain united Prakriti Devi and Nityananda. It is they who are His guides here, and He accepts only those whom they introduce to Him as good, none else. It is never necessary for God Himself to come to supervise or accomplish any work of this kingdom of nature. Upon such good order this kingdom is founded that God Himself has not to interfere in any of its work; His different officers themselves from Vishnu downwards are competent enough to this work. It is these officers that became 'Avatars' and God Himself is Avatari (one having Avataras - incarnations, Lord of Avataras). God only comes to distribute love, but it is not possible to distribute love if He comes endowed with power. Love contracts as soon as there is the least manifestation of power, there love cannot remain at all; on that account whenever God

Himself comes, He appears only in the form of an ordinary man hiding all His powers - and for self-protection depends entirely upon His intimate devotees only, He does only that which they tell Him to do; He does not do what they forbid. Just as in the kingdom of Brindavan Sri Radha, Queen of Brindavan, is the chief helpmate in His play, nay even His teacher, so is Nityananda to God in this kingdom of prakriti; without the will of Nityananda Gour does nothing. Nityananda only is Gour's second body and remains surrounding Him; ignoring Him none can go to Gour; even if anybody can, Gour does not recognize him, If you could go to Gour in that way, just imagine yourself how miserable Gour's life would have been. Today that treasure which cannot be had with penance of Yogis is present before your eyes, all your wants of this place are very insignificant, now Gour is mad with the frenzy of love; if at such time you go to Him and say, "Please give me once the matchbox, I shall kindle the 'biri', then how incongruous will it be? You do not know what your real wants are, on this account only, Nityananda has to be resorted to, He says what your want is and how that can be had of Gour. Though Gour is out of sight of the people, yet that arrangement is still going on as before.

xxvi. Ananda Milan at Sonamukhi :

Does God hear our prayer ?

At one place people were discussing about God. Appearing there, He joined their discussion and began to say :--

“Who tells us that God does not hear our prayer, does not at all cast His glance towards our wants and complaints, or does all our weeping with reference to Him go in vain? How can that be, father? Is it not only for us that His play in this world is meant? It is He who gives us food in time, consoles us in our grief, saves us unobserved in a thousand ways from a thousand dangers. Was it possible for this world to exist if He had remained indifferent even for a moment? At once it would have been destroyed. Though He has not to do anything with His own hand, yet it is only because He is present that the sun, moon, planets, stars etc., do exactly their respective duties, none is able to neglect its duty even in the slightest degree. But one word; though this world is God’s playhouse, it has order or beautiful arrangement, it is carried on by codified rules. It is a constitution or perfect organisation. It is prearranged what one, coming here, has to do and what fruit to enjoy; everything that happens is bound by the law of cause and effect. This being so, if you now make an unjust demand, how can God fulfil that? Either He has to make everything topsyturvy or He has to put an end to this play. If you have no money deposited in the Bank, your cheque will come back dishonoured, however much you may send it to the Bank. God has no property which He can call His own, nor does He keep another’s wealth and jewels as a trustee. He has His officers appointed for keeping those wealth and gems on trust, and with them remain deposited your wealth jewels—the fruit of your good deeds—and when the time comes they return them to you. Now if your treasury becomes exhausted, they cannot give you anything though you strike your head on the ground a thousand times.

God Himself is all-love, He is absorbed in the play of love throughout the twenty-four hours. Lest some begging petition disturbs His play of joy, gods of the higher grade surround Him as His secretaries. If such a begging petition comes, they themselves dispose of it, they do not allow it to reach God Himself. Now you understand that you have no possibility of meeting Him or giving direct to Him any petition for some mundane thing; the secretary of the gods themselves does what is proper in that case. But if you, having no other shelter, really seek to meet Krishna, then mix with Him, becoming very poor in spirit like the cowboys, then you will no more have any want complaint. Brindavan is Krishna's own land, and every inhabitant of Brindavan is Krishna's very dear own man. Even if He has not anything of His own, Krishna will fulfil your desires anyhow, by fraud, force or stratagem. Do see, within Brindavan as soon as the cow-boys expressed their desire to eat ripe palm fruits, Krishna collected them by force from another and at once gratified their desire, why did He Himself commit theft to feed the monkeys with butter? What cannot love do? You yourself just see, to support your wife and son you yourself commit from time to time so many unjust prohibited deeds; then you have not any sense of sin and virtue, because you know that they love you heart and soul and entirely depend on you. Likewise, father, if you entirely depend on God and love Him heart and soul, in that case He will certainly take all your burden. Have you not heard of the royal couple desiring a son? Narada could not persuade Vishnu to give them a son but being compelled at the word of a sadhu who had no other shelter than Vishnu, He had to overturn the decree of fate and give a son to that royal couple.

None has to teach real love. If real love comes to your heart, you yourself will be able to understand that then you will make a hundred efforts to hide from Him your hundred wants lest Krishna gets any mental pain. Do you not see what a chaste woman does; owing to her husband's poverty she wears a cloth torn and stitched up in a hundred places and perhaps also has only half meal. But when the husband comes home, she comes with a smiling face to him and she wears that tattered cloth in such a manner that her husband may not notice that he may not get the slightest hint that she has any want, she knows that her husband loves her so much that he would never have kept her in such want if he had the power to remove it. She never tries to make her husband's life bitter by singing her own sorrow like a selfish woman. Wealth and gems Krishna has nothing of His own; except love alone He does not deal with any other thing. Lest people vex Him saying, 'Give, give' if He comes out on that account, leaving Brindavan He does not go a single step anywhere. So I say, first try to reach Brindavan; rather without reaching Brindavan there is no possibility of meeting with Him. The means of that also Gour has made easy; making the life of the cow-boys of Brindavan, as shown by Gour, your ideal go on taking Name day and night, your path to Brindavan will be easy to traverse. Because we cannot go easily He has kept Nitai Chand with us only to help such people Nitai Chand is here, take His shelter, He will show you the path. As soon as you begin to take Name He will come to you and give you advice,

You may think, 'How can I take Name in the midst of so much pain and trouble of the world, the

worries of life, but know firmly that your pain and trouble are nothing but fruits of deeds done by yourself, and so know that all the planets and satellites that come to you to give these fruits to you according to God's arrangement are also Krishna's servants. When they see that you are absorbed in the thought of Krishna or Name of Krishna they have to be careful; though compelled by law they have to raise their hand against you, yet they will be careful that that pain be bearable to you and does not do any harm to you. So I say, father, if you want to remain carefree here and hereafter take Name day in and day out, no danger will be able to confound or distress you. Your vision of Krishna will come of itself. (*Narayan Chandra Ghosh-H. Sm 5*)

xxvii. All dreams are not false.

Thakur's letter dated 20th June, 1910 to Shriyukta Baidyanath Mukhopadhyaya about dreams :—

“ All the dreams are true, but only that comet that comes near has the power to give fruits good or bad. Similarly, dreams move in endless worlds; according to the distance fruits good or bad are received in a dream, all the dreams are true. Brother dear, seeing the Lord in a dream is called the third stage of an adept (siddha) in the scriptures. It is the lowest stage of 'siddhi'. However write down those dreams which are most vivid in a secret note-book and note down beside it its fruit good or bad when it occurs; gradually you will realise well what a dream is and what is our elation with that. Even the Lord of the Universe, when he comes down, remains near His parents like an ordinary child. When Gouranga's father, punishing Gour,

was told in a dream, "Your child is the Lord of the Universe, why do you beat him thus?", Misra Mahashaya replied, "He may be the Lord of the Universe, but he is my son, and it is my duty to punish him to give him a good education."

About the above letter when asked Thakur said :-

"God, Incarnation or the Officers themselves are comets. When some comet goes touching our earth, the creatures of the earth see that and remember that for a long time. The comet remains near as long as it is remembered—gives fruits good or bad. The comet goes far away when it is forgotten—no more gives fruits good or bad. God comes to the earth, as long as the jeevas keep Him in memory, He remains near and gives fruits good or bad; and when He is forgotten He goes far away.

2. When again a new comet passes near us we become attracted to that new comet visible to our eyes. So on that day Advaita and others, leaving Krishna Chandra of the 'Dwapara', accepted the great Lord of Navadwipa with great endearment. God's appearance at another time and in another place does not attract our mind, does not please us. We want to have Him among us, we want to make Him share our joy and sorrow; this only is our nature; for this reason He, rising always in all places in the form of endless comets, fulfils our desires.

3. His devotees worship Him after He has departed - but how many days will they do that? At most one hundred or two hundred years. Then He will get leave.

4. Know for certain—woman, fly, tree, creeper, inanimate being, man—to whatsoever you give pain, that pain itself will assume form and push you towards the path of poison. Again if you wish some one's satisfaction or good by imagination, thought, speech or action, by force of that only will you advance in the path of nectar. (*B.C. Mitra, H. Sm.-5*)

xxviii. At Ram Rakhal's house :

Karmaphala :

Thakur said : Seed has certainly its fruit. If you drink poison willingly or unwillingly there will certainly be the action of the poison in the body. Similarly, if you drink nectar, nectar must have its action. But the fruit of one deed can be nullified by another deed, just as the action of one poison can be counteracted by another poison. By this, deed is nullified by deed alone; by atonement sin is removed.

There is another path for getting release from the fruit of a deed. Look at this silver pipe with which I am smoking tobacco, suppose it is lost. In course of a search it is found in your pocket. If you say that it is yours, all will make only you responsible and you will be proved guilty by judgment. But if you say that so and so has given it to you as a deposit, then all will catch him alone; knowing you to be only an instrument in his hand they will release you. Similarly, whenever you do any work, if you say, 'I am doing it', then you alone have to take the fruit of the deed: and if you say, 'I am an instrument only, Krishna gave me inclination to do it so, I have done it', in that case responsibility will not fall on you. "I am an instrument only"—by this thought alone the fruit

of a deed is offered to Sri Krishna. It is this which is "Karma-phal tyaga", renunciation of the fruit of a deed. Thus to get release from the tie of the deed, the deed has not to be given up nor has renouncing the world or the forest also to be resorted to; only the self has to be thought of as a mere instrument.

(*Baidyanath Mukhopadhyaya - H.Sm. - 6*)

**xxix. At Phani Bhushana Vasu Mahashaya's
house, Tal Tata, Calcutta -**

Is God kind in every one's lot?

Various topics were going on after tea in the afternoon.

Question: Is God kind in every one's lot? Some are suffering much but they are not getting mercy though they call on Him with all their heart. In the lot of many He is "Vajradapi kathora" (harder than the thunderbolt) as it were. How is cruelty possible in Him who is merciful?

Thakur: Look, how can you understand which is mercy and which is cruelty? Your vision is limited, that which you consider to be cruelty may not be cruelty. With that small measuring stick of yours do not go to judge Gods' works. Now accept the proposition—"Krishna is kind" just as you do in the case of the postulates of geometry; gradually its truth will be realized.

First love the husband, then you may abuse Him as cruel etc. But if even before loving the Husband one looks upon the Husband as cruel she can no more live in the Husband's house.

Even to abuse a man is improper; then how do you abuse God, impelled by what idea? Even of a man you cannot understand all in and out, how much have you understood of God that you sit to judge Him?

Do not censure God, do not censure the devotees and sadhus. On the spot of Daksha's sacrifice many heard the censure of Shiva; many got joy also; but that censure of Shiva entering Sati's ears destroyed her life. If Krishna is called cruel it will pierce the heart (vital part) if it enters the ears of one who is really chaste. Do not criticise Krishna's character here and there, do not call Him cruel, you do not know whether there is any chaste one in the crowd. See that you may not have the condition of Daksa Raja. Whatever form of God one may worship, know that if one be chaste that is the God of one's heart. With your outward life do not dishonour the God of your life. (*Baidyanath Mukhopadhyaya H. Sm-8*).

xxx. Fatherhood of God & Brotherhood of man:-

Thakur:— Yes, father, a father has 4 or 5 sons. What does the father expect with body, mind and speech from his sons whom he has brought up at the cost of his life? One maintain the name of the parents untarnished and remain in amity with each other—if he sees this little only, the father regards all his labour as fruitful. Likewise, father, in this world created by the Father of the World you, I, worms, flies everything has been created by Him and is a little portion of Him. Take each his Name in the conditions you may be in and do not forget to recognise and love each other, knowing that everyone is included in this world-family of

His. This only is the essence of religion. O, seeing the bird of the tree on the tree love it and be blessed. There is no joy in loving it after putting it into a cage. This only is love and only in this love lies full peace. Father, the Vaishnava religion that flows among all down to Chandalas (pariahs) must certainly wash the world with the stream of this heavenly love. The whole world has to come to the Vaishnava religion. Vaishnavism is the accepted religion of the future world. I am the first server of this world-wide revolution. Just as a band of cavalry running before communicates the news of the Royal Procession following it, similarly, father, I have come as the forerunner of the revolution with which the Lord is coming behind. I come to make a beginning only to reveal this truth fully—the Lord only knows. (*Nagananda Ghosh and Vibhuti Bhushana Bagchi-Amara Devata*).

xxx. At Nandan Bagan, Calcutta :

Can we help God ?

Thakur was seated at Nandan Bagan. Various persons had come to see Him and hear the words of His holy mouth.

A person said :— Father, God is bearing the burden of this entire world, is giving food to everyone, then what have I to do in this? (ie., such being the case, where is the scope for our doing anything?) Are we able to take charge of the world ?

Thakur smiled and answered :— Yes father, everything you say is right. He is doing everything ; what power have we to bear even an atom of the burden? But, suppose, to maintain your family you are entering

your house with a sweating body and bearing a huge load upon your head when your little five-year old child seeing you from a distance come in that condition affectionately says, "Father, give your load to me, let me carry it." In that case what do you do? You can never put that heavy load on his head, not only that load remains on your own head, but you take up that boy in your arms also and affectionately kiss his face. Similarly, father, whenever we proceed to do any work of this world thinking it to be beneficial to jeevas, that very moment God comes and takes us up in His arms and keeping us in front He Himself performs that work. When Krishna lifted Govardhana hill to protect Gokula, His companions, the cowherd boys, thinking that Krishna might have difficulty in holding aloft that hill came running out of affection and proceeded to put their respective sticks under the bottom of the hill with a view to helping Krishna. But Krishna did not allow them to do that. He said, "Brothers, you have no fear, with a heart unconcerned take rest under it; I alone am holding it." Only if God is loved, He takes all charge of us. It is Krishna who is the worker of all works, but we, rendering little helps as tokens of our love, become gratified. (*Narayan Chandra Ghosh-H. Sm-4*)

xxxii. At Sharat Babu's house :

As is the vessel of one :—

Thakur had come to Calcutta and in Sharat Babu's house—the house of the Tattwa Pracharini Sabha—He was seated. In the morning outsiders did not come in large numbers, only a few devotees who, sitting round Him, were hearing the precepts of His Holy mouth. One of

them desired to put down in writing the substance of that day's discourse. He sat with paper and pencil, and from time to time wrote :—

1. Look, you have to shout to call him who is far if you call him who is near even in a low voice, he can hear. If you only remember Him who is in the heart the call reaches Him.

2. How much water can a little well contain. But if it is internally connected with the great ocean that very little well can slake the thirst of all the people of the kingdom.

3. This time there are no holes in the pipe. This time the pen is the pipe. And letters which issue from this pen are written to each person mentioning his name. This time, "Nama-sametam Krita-sanketam" etc. (along with name and giving hints).

He who sat to write could no longer write that day. Some indescribable mood entered him, with one mind he tasted that only. After a long time when the spell was broken he understood that Thakur was calling him and smilingly asked him, "Hallo! how many have you written?" Being abashed the man hung down his head and replied, "My Lord, three only." Thakur smilingly said, "There were a million talks worthy of reflection and you get only three. As is the vessel of one!!".

(Baidyanath Mukhopadhyaya H. Sm-2).

3. BRIEF TALKS

Devotion - Divine Name - Revelation - Spiritual - Assurance - Propagation - Religion - Miscellaneous.

1. Devotion.

(i) In dream to Lakshmi Shankar :--

Thakur :— Father, you are suffering so much, but even once you have not said to me, "Thakur, cure my disease; if you say once only your disease will be cured."

Lakshmi Shankar :— Father, in my life I have never prayed to you for anything. What do I know of praying or what shall I pray for? I have been born only to obey your order, not to serve any interest of my own; you will do you think best for me. I deem myself blessed only if I can remain in the shelter of your lotus feet; see that I never fall from your feet. (*N. C. Ghosh-H.Sm-12*)

(ii) Vaishnava in 'Bhakta-mal'

Tarak Nath :— Is not such bigotry of the Vaishnava mentioned in the book "Bhakta-mal" very unseemly?

Haranath :— Has that description increased your anger only instead of joy? - Do we not but admire the singleminded love of the husband of a chaste woman? To a chaste woman there is no other man like her husband, but on that account husbands of other women are not really worthless. In the new love one's own dear one becomes the best of all, as the love grows ripe one can say though maintaining one's fidelity that there is no obstacle to another becoming as handsome to another as one's own is handsome to

oneself. Those only whose love is very thin, to whom single-minded love is unknown, who have no real love for any one very often say that they all love all equally. (*Tarakanath Mukhopadhyaya-H.Sm-11*).

(iii) During Puri Janmotsava-1921.

One said :— Father, please do so that I may have a little devotion.

Thakur said :— Father, your sack of desires is so full that I cannot make it contain anything more. Empty your sack of desires, with devotion that sack will be filled. (*Nivarana Chandra Pathak-H.Sm-7*)

(iv) At Sharat Chandra De's house.

Thakur Haranath was having various talks on religion. At such a time a devotee came and bowed to Thakur.

Thakur :— Father, so many days I have come, today you have the time to meet me.

Devotee :— Father, being tasked with the disease and disorder of children, babies, where is the leisure to come in due time and see your holy feet? All the time is spent in going again and again to the doctor's house.

Thakur :— Father, is the disease cured only if the doctor is pursued? Learn to depend on God, His creature He Himself will save. Thinking that I am doing the Lord's work you should indeed bring up the children, but it will not do to forget God nursing the mistaken notion that the child is yours, it is you who are its begetter and maintainer etc. (*Dwijendranath Krishna Datta H.Sm-12*).

(v) **Sonamukhi: Verandah of the outer house.**

Bhupen came from Calcutta to see His feet. Thakur was in the inner apartment. Sitting on the verandah in the outer house with hand on cheek, Bhupen was immersed in deep thought. Suddenly at the voice of Thakur from behind his reverie was broken.

Thakur : What, father, what are you doing, sitting with one hand on cheek ?

Bhupen: Father, I am thinking.

Thakur : What are you thinking ? Have you any thought worry ?

Bhupen : Frankly said everything to Him and added " I am thinking how they will fare."

Hearing all Thakur told Bhupen :— Well I ask you one thing. If I tell you to bring five seers of rice, what will you do ?

Bhupen : I will bring it in my own hand.

Thakur : If I tell you to bring ten seers-then?

Bhupen : In that case I myself cannot bring. I shall call a young porter, and placing it on his head I bring it.

Thakur : If I say you are to bring a sack of two maunds and a half ?

Bhupen : In that case the young porter will not be able. It has to be brought by an adult porter.

Thakur : Why will you not give to a young porter?

Bhupen : If he drops it, my rice will be spoilt.

Then Thakur smiled and said: Then why are you thinking? He who will place the burden will himself see whether you can bear the burden. Afterwards He again said, "If you willingly drop it, if the thing is spoilt through your negligence, then you will get punishment. On the other hand, if you think that you are doing the Lord's work and go on remembering Him, then there will be no fear of falling." (*H. Sm-1*)

(vi) **At Sharat Chandra De's house
in 1922**

The Lord was seated in the centre surrounded by many devotees. Sri Swami Sachhinnananda Giri Maharaj known as Doctor Debendranath Mukherji and his wife Srimathi Mayamoyee Devi and Sunil Mukherji came. Their previous talks were interrupted by their coming. Thakur seeing them exclaimed, "You all ask my father Deben, whether in one tree both red and yellow flowers are expected."

Doctor Deben : The incarnation of Love and Affection is just in my front of me. I beg the answer from Him and none else.

Thakur: The force of Karma and its effects are truly very painful for the common man to bear, so through His unimaginable love He brings in diversities in this unified law of Nature and He alone can perform miracles in all spheres. This is the patent symbol of deep regard and devotion to Him. Don't you know that Ramakrishna Paramahansa once pledged to demonstrate this particular diversity in the Law of Nature?

One evening at the Dakshineswar Temple, West Bengal, on the river Ganges, Ramakrishna Deva was really successful to show his devotees that the white rose tree would produce both white and red roses simultaneously at the grace of the Mother Goddess Kali in response to the sincere urge of Her devotees. So, sons, be always sincere in your prayers and you will surely be recipients of the Lord's blessings. (*Sunil Mukherji-Sri Kusum Haranath journal*)

(vii). Unselfish devotion.

Rai Saheb A. K. Gupta met the Lord at Calcutta on 21-4-26. The latter was discoursing for hours together in spite of His weak health. Amongst the many interesting things heard by him that day was the Lord's advice concerning unselfish devotion. The Lord put it in the form of a parable.

"Suppose there is a high official from whom you desire to secure a job for your brother-in-law who has already submitted an application therefor. You are at a loss to find some way or other to please the official. At last coming to know that he is fond of a particular variety of plantains, you go to the market in search of that, and finding it you purchase a bunch or two of unusual size, and approaching his wife during his absence from home, present them to her saying, "These are plantains grown in our own garden. I have great regard for your husband. I have brought them here, and I desire very much that he should taste them first." Believing your words, she receives the gift willingly. At dinner time she serves the fruit along with some milk which was the yield of their own cow, and has boiled and kept ready for his

use. Seeing such big fruit of excellent quality, her husband asks, "Where did you get such fine plantains from? Nowadays no plantains are coming to the market." In reply she describing how a certain man came and delivered the plantains to her as the produce of his own garden, and he desired very much that her husband should partake of them. Forthwith that officer began to question of himself who could have dared to offer such a gift. Then remembering your brother-in-law who applied for a post, he takes it for granted that this was an attempt at bribery.

The result was that not only your brother-in-law did not get the job, but the officer fell foul upon his wife and abused her in many ways for accepting the plantains and keeping them with her. In his anger he snatched the cup of milk and threw it upon her, thereby spoiling her costly saree. See how your attempt ended in failure and at the same time involved an innocent lady in trouble. Her husband would not accept even the milk offered by her though it was drawn from his own cow. Suppose later on he comes to realise that in offering the plantains you sought no benefit for yourself, he begins to entertain kindly feelings towards you, and even though you are not acquainted with him, he is always anxious to do you some good in return. If at this stage, any man speaks ill of you before him, he does not hesitate to seize him and beat him. (*Abhignata Part-2*)

(viii) **At Chunapukur-in-Dwijendra Krishna Datta's house.**

One day after evening He sat with many devotees and visitors. Various kinds of religious precepts and

questions and answers in connection with that were going on when a gentleman asked :- All your devotees address you as Thakur and worship you with flowers, sandal etc. You too, I find accept that. What is the cause of this ?

Thakur :- Father, preparing an image of earth or wood and calling the Lord there we worship Him, and how much joy do we not enjoy. Attributing the Lord's existence to a living image made of flesh and blood if so many people call Him with body, mind and soul, does not my Lord respond? Does He not accept their worship? Baba, what is wanted is only calling like calling (calling sincerely) and taking the Lord's Name with a single heart. In that case only will His reponse be had of itself. (*Dwijendra Krishna Datta, H. Sm-6*)

(ix) Mother

Thakur said to Jugmohandas :- "Ma is your Bija Mantra. Ma is not merely a word. Ma is a mantra by itself "Ekakshari Mantra". Who are the seers of this Mantra-Rasiks. Who is the presiding deity—Rajeswari Radhika. What is the fun—Prema Rasa, Bhog Lila of Rajeswari. Krishna and Rajeswari-Radha, that is our Bija Mantra. This is our Mantra Diksha along with our Mantra. This is Taraka Mantra. This is a protective Mantra. This is our Kavacha. It protects all the body. It is not a secret Mantra. Young and old and children all take it. It is Nirdosh and Sanjeeva Mantra. There is no fear of a fall in the sadhana of this Mantra.

Before 'Om' and before creation the Mantra was there. Without Ma how can there be any creation ? "

2. Divine Name :

(i) At Dwijin Babu's house, Chunapukur.

Q:- So many precepts Thakur gives, but such is my mind that as soon as I go to the office I forget all the words of this place. With such leaking vessel what can I do brother ?

A :- Such is the greatness of Krishna's Name that even with a pitcher having a thousand holes water can be brought. (H. Sm-1)

(ii) In the house of Sharat Chandra De.

A devotee asked :- Father, you tell us to do Name but our mind is restless, whenever we sit down to do Name various worldly thoughts making us forget the Name come and swallow our mind. What is the remedy for that ?

Thakur said :- Do Name whenever you find leisure in whatever condition and manner you remain at the time. You will see then, though as a result of habits other thoughts come to the mind for a moment they will not be able to remain there for a long time. By force of the Name they will be compelled to go away (Dwijendra Krishna Datta-H. Sm-12)

iii. At the house of Sharat Babu.

Sri Haranath will go to Shridham Brindavan. For this He has come to Calcutta and remaining with all His retinue in the house of Shriyukta Sharat Babu at 54, Manik Tola. Suddenly the desire to go to Brindavan with Him becoming strong in the mind, Sri Nitya Niranjan Sen communicates his submission at His holy

feet, opening his mouth. He importunately requests Him to take him to Braja Dham. Hearing all, the kind Lord casts a somewhat angry glance as it were at him, but a little while after with His natural sweet smile and affectionately squeezing his cheek slightly He asks Nitya Niranjana Sen, "O brother Nitya, do you not sing Krishna's Name nowadays?"

Failing to understand why Sri Haranath, the ideal great teacher of the greatness of Krishna's Name and Himself the embodiment of Name, suddenly asks this question, Nitya Niranjana stares at Him like one totally bewildered. But Sri Haranath, the supreme psychologist having insight and venerable to the wise, removing his non-plussed condition, said :- "Brother Nitya, you sing Krishna's praises, do you not know that Krishna Himself remains there where Krishna's Name is sung and all the holy places throng there, so Brindavan also does not fail to come? Sing the praise of Krishna always, you have not to undertake any trouble to go to a holy place, the holy place itself will come, embrace and make you blessed. Truly, brother, keeping this faith firm in your heart go on taking Name, when the time comes Radha Rani (*Queen*) herself will call you to Her side." (*Nitya Niranjana Sen-H. Sm-4*)

(iv) **At the house of Taraknath
Mukhopadhyaya, Bhowanipur
Calcutta.**

After midday dinner as He was resting He, in course of talks with one or two devotees who were shampooing His limbs, said :—

“Look, a devotee gets delight by giving to the Deity what he considers beautiful or precious. On that account he gives with pleasure to the Deity golden Tulasi leaf, gold Bilva leaf, or gold ornaments. But if he thinks that the more precious a thing is the more pleased the Deity will be, he will commit a great mistake. How much can you gratify Him whose keeper is Kubera himself by giving Him a bit of gold? Father, Love and Devotion in the heart are the things which are needed. This is Kali-yuga (*Iron Age*); in this age- “Japat siddhi-japat siddhi-Japat siddhi” (*success from japa, success from japa, success from japa*). Take Name only, take Name. From Name alone will you get love and devotion. Whether you can take it on a rosary or not, remember Him in all works, to remember Him and take His Name, He is in the heart. If you cannot do that even, give the burden to Him alone (*also*), even if you forget it He will remind you. How much is your power that you will reach Him by dint of your own effort? Rather call Him to come out and down to you. Whether you can call Him or not depend on Him, in some birth or other you are sure to get Him. Now is the turn of causeless mercy.”

Then He turned towards one and said, “Did you call me? Say, why do you remain silent? What are you thinking? I have come myself. I come whether you call or not. Only love is my nature. I cannot but love, I do not judge your merit or demerit. But you can give me joy or sorrow. Look, love one-sided is not so sweet, love reciprocated is very sweet.”

(*Baidyanath Mukhopadhyaya-H. Sm-6*)

- (v) Take your rosary and complete at least one round of Sacred Name.

Ananda Milan 27-12-1925.

The Lord came suddenly into the midst of a number of devotees who sat in the garden. He began as usual to expatiate on the need for ceaseless repetition of the Divine Name.

A devotees asked :— We are always engaged in some work or other. Where is the chance for us to chant the Divine Name ?

Thakur :— If you do not find time for it during the busy hours of the day, you can take the Name at bed time at least.

The devotee :— I have just married, shall I spend a few minutes of pleasant conversation with her in the privacy of my bedroom at night, or shall I neglect her and keep privacy repeating your Name ?

Thakur :— By all means give my mother every kind of happiness that you can conceive of, but when you are about to close your eyes in sleep, take your rosary and complete at least one round of the sacred Name. Give me only so much of your time. (*Abhig-nata-Part-1*)

- (vi) "Haravasa" - in the house of
Profulla Kumar Ganguli.

A devotee :— In all the 'sadhanas' a 'sadhaka' gradually understands whether his sadhana is going right or not. They can know that gradually their subtle powers are being unfolded. Is there no means for those

who are doing "Nama-sadhana" to know whether their taking Name is proceeding rightly or not?

Thakur :— What again is right or wrong with regard to Name-taking? Take Name any way, with contempt or faith, and it will do. He who remains taking Name cannot always understand what change is occurring within himself, but this he can understand that taste for Name is gradually growing and that he is getting sweetness in Name. The mental condition like that in 'swallowing medicine' which exists at first gradually vanishes, and in course of time the condition becomes such that he feels uneasy if he cannot take Name. Whether he gets a rosary or not Name goes on in his tongue-with his every breath. One of the means of knowing how much one is progressing in 'Nama-sadhana' I am telling you, heart-the more one progresses the more will be effaced his sense of 'me' and 'mina' in the body (sharira abhimana). Do not bother whether Name is being done properly or not, it is He whose Name it is who will see to that; you just do Name, do Name (*Baidyanath Mukhopadhyaya-H.Sm-6*)

3. Revelation

(i) Jogesh Chandra Ghosh's house
Cuttack - on 21-4-1919.

A devotee ;— Who is He by my side? Is He God or man?

J. C. Ghosh :—How can man be God? At best he can be superman.

Thakur :— Why not? (*N. Dharmarao-Kusum Haranath Journal Dec. '37*)

(ii) **At Khulna**

An orthodox Brahmin devoted to God came hoping to hear from Thakur talks about God. He found that the devotees, surrounding Thakur, were singing Haranath Kirtan. "Come Haranath, O Lord of the poor-come, O Lord of the destitute etc." "To rescue the fallen Haranath the Incarnation of Love has come etc." Hearing a few 'kirtans' of this kind the Brahmin was very much disgusted, and asked Thakur, "All these, I see, are songs about you only. What are all these they are doing instead of chanting God's Names?" and with anger and contempt he looked at the devotees and rose to leave the place. Thakur could not tolerate contempt of devotees. At once He replied, "In the court of Shiva Shiva is sung about; in the court of Indra Indra is sung about, therefore if they sing about me in my court what is to be surprised or disgusted at?" (*Basanta Kunar Ganguli-H.Sm-2*).

(iii) **Ananda Milan at Sonamukhi**

A devotee :— When again will you come (to Calcutta) ?

Thakur :—I shall go whenever you call me.

Again He said as if correcting that statement immediately, "I shall go if you call and even if you do not call I shall go," and in a comparatively lower voice said further, "Can you understand as many times as I go to you?" (*H.Sm-1*)

(iv) **At Culcutta**

Arrangements have been made to take Thakur to Shantipur at the time of founding the Ashram at Navadwip-Shantipur. It has been decided that Thakur will

be taken to the Ashram in a procession with drum and music. To take Thakur Balini Nath has come from Santipur to Culcutta.

Thakur said :— Father, do not make a procession with drum and music like a marriage procession. Do Sankirtan, do serve the guests, etc.

But His precept was not observed, arrangements for drum and a music procession were made already. After the foundation ceremony of the Ashram Thakur came back to Calcutta. Sitting near Him the devotees were discussing among themselves about this foundation ceremony. Thakur joined this discussion and said :—

“Father, know that here I am a male outside but female within. I am Purusha outside but Prakriti within. I am a woman of a high family but you want to make me dance like an ordinary prostitute.”

On one or two other occasions Thakur warned His devotees thus; “I myself call to my side those with whom I wish to play. If you want to throng much, I shall flee.”

He told the Tattwa Pracharini Sabha; “You carry my message to all. I shall choose my own flock”

On one or two other occasions He said: “Wait till I pass away.” (*Baidyanath Mukhopadhyaya-H.Sm-5*)

(v) Thakur's first visit to Jharsuguda.

Sri Sri Mata Thakurani did not accompany Thakur when He first came to Jharsuguda. On that account

Yasoda Ma expressing great eagerness to see Mata Thakurani, Thakur said that in the next year He and Mata Thakurani were to go to Bombay and she would certainly be able to see Ma Thakurani if they passed by that road. Thakur said further, "It is not your new acquaintance with Thakurani, you have already seen her." Now Yasoda Ma could not then understand its meaning at all, but when in the next year both Ma Thakurni and Thakur got down at Jharsuguda on their way to Bombay, Yasoda Ma was about to swoon immediately on seeing Ma Thakurani for the first time; because it was that resplendent female figure which she saw in her room in the last year on the night previous to Thakur's reaching Jharsuguda. (*N. C. Ghosh-H.Sm-10*)

4. Spiritual :

(i) At Sharat Babu's house.

A gentleman asked :— I have some questions, they have to be solved.

Thakur said :—Father, I shall not give answer to your questions now, because you were not acquainted with me before this - You do not know me nor do I know you, you cannot have faith in the words of a stranger. Besides, there is still your pride in your own learning and intellect. Instead of asking any other person ask your own mind, you will get the solution. If there is mistake in that, there is no harm—pursue the wrong path itself, if you advance a little, you yourself will realize the mistake.

Do you know how? You are going by a road in Calcutta and to reach a certain fixed place, you enter

a lane. By chance an unknown person, at the bend of the road says to you, "That is a blind lane, by that path you cannot go." You do not rely upon his words. You think within your mind, "For so many years I am in Calcutta, and he knows more than I, has come to show the path to me." But proceeding a little you find that really that is a blind lane and realizing your mistake you return to the bend of the road. If then you meet with that person again and if he, showing another path, says that by going this way you will be able to reach your destination, you will no longer entertain any doubt but will go on according to his directions.

Father, in this case also it is exactly so. As long as there is the pride of one's own learning and intellect, so long, father, will one have no faith in the words of any. So, I say, father, without asking anyone now go on yourself solving all the questions. After that, when you realize your mistake in time, you will correct that. As long as there is the attitude that "I myself understand and do", there is the possibility of a mistake at every step; but being thwarted again and again when you learn to say, "Lord, You lead me" you will see that no serious mistake occurs. And even if there is any mistake, its responsibility will not fall on your shoulders.

(Sri Bhupati Nath Kar H.Sm-4)

(ii). At Sharat Babu's house

Baidyanath Mukhopadhyaya : What is the result of visiting a holy place?

Thakur: There is endless gain in visiting holy places. Almost all the holy places are full of natural beauty. Wonderful beauty of nature, numberless hills,

rivers, streams, forests, numberless kinds of people, birds and beasts, numberless varieties and customs, cloth and dress, numberless languages etc - seeing and hearing all these how much experience is increased! how much liberal and broad the mind becomes! just as if one goes to a haunted house or tree one's flesh naturally creeps, the mind is overwhelmed with fear-just as the abode, walking place or used articles of some dear one who is dead raises innumerable waves of emotion in the mind, similarly - in that part of the holy place Krishna did that play those limbs of Sati fell in those places, there the Naimisharanya, there Dandakaranya, there Kurushetra, there the place where Gita was delivered etc - seeing all these the mind spontaneously becomes delighted and infused with divine sentiment. The greatness of a holy place makes a man forget sorrow and misery and worldly desires, pleases man's mind and turns the current of his thought. Only for this reason are there so many holy places in India and only for this reason in ancient times Indians, undertaking so much trouble, went out to visit inaccessible holy places. *(Baidyanath Mukhopadhyaya - H. Sm-2)*

(ii) At Midnapore station

Thakur was waiting at Midnapore station for the train on His return journey from Shrishirodas's house at Midnapore. Some local gentleman came to meet with Thakur. That gentleman asked :

Q :— Father, can you tell (me) the way of attaining God ?

Thakur said :— Father, it is very easy to tell the way of attaining God, but though I tell the way you will not go in that direction. You will rather go in the

direction exactly opposite to that. Turning our back upon the light we are all going to catch the light and thinking our own shadow to be the light we are pursuing that. The more we advance the further we leave behind the real light, and the shadow also is increasing gradually—proportionately. If we proceed thus on and on, the length of the shadow will by degrees reach infinity, never shall we be able to overtake it. But if by chance some one makes us turn about, in that case our shadow will fall behind us, and we shall be able to see the real light in front, then if we proceed in that direction that real light can be attained. Similarly this world is a “reflection of our own self”, we cling to those things only as real things with which our egoism has a relation. The more we are proceeding on the way of the world, the more the circumference of this egoism (Maya) of ours is increasing, there is no end to that. If by chance this way we are walking on turns round by some means at some time, in that case we can find the clue to the real thing. So I say, father, you will not go by that way only if that way is spoken of—you as will rather go in the direction opposite to the way—as long as some one does not make the bend of the way turn round. Till that day there is no profit in knowing the way only. (*Sri Bhupati Nath Kar, H. Sm-2*)

(iv) At Sharat Baba's garden house

Q:— When in Kali there is the easy way of sadhana in the shape of ‘ Nama - japa ’, why do people waste time and undergo trouble by such works as Vrata (vow), tapasya (penance) etc., which have to be performed with great difficulty?

A :— Look, the Bhagirathi is flowing in front of you ; its water is good to drink, thirst is removed, both dirt of body and soul is removed by a bath in its water. If anyone digs a well on the bank of this Ganges, you will all ridicule him so much. Some will say, “ blind ”, some “ foolish ”, some “ lunatic ”. But tell me will his digging the well go in vain ? Will he not get water at last ? Will not that water remove his thirst ? Will not his body and mind be cooled by bathing in that water ; The only distinction is this ; he who gave you the clue to the Ganges and showed you the easy path for going there, communicated the means of attaining peace very easily and quickly to a weak and thirsty being like you ? while for him who makes water appear by digging a well much time and labour are necessary, But in the end he too will get water, and be cooled. On seeing his difficulty some goodhearted great man will himself go to him and give him water in pitcher after pitcher. (S. Hm-1)

(v) 4th February 1923
at Sonamukhi

A. K. Gupta :— Papa, we are to go away today.

Thakur : Yes, you have to go. You are to do nothing but to take the Name constantly, awake or asleep. Never question what will come out of it. Everything will be achieved and every duty dictated by it. Dive deep into the tank of Name, embrace it as the supreme shelter and help the poor and the needy in any way you can, with money, clothing or food, and failing all this show your sympathy by such words as will move the heart.

Mrs. A. K. Gupta :— Be pleased to give a Name in our ears.

Thakur:— Why, mother, should I go to do that? Don't you know the Name? (referring to the Name she had through a dream) If you do not actually know, then take the Name that you like. In the mind of man the three qualities-Satwa (purity of luminosity), Rajas (activity or passion). Tamas (Darkness or inertia) predominate one at a time. When your mind will prefer the Dwibhuja Muralidhar (the two armed holder of the flute) take that Name. When you like Hara or Mahadev, go on with that Name, or when you consider Kali-Karala-Badana (Kali of terrible countenance) to be good, take that Name. All are His names and all forms His forms. To make a difference between names and between forms will give rise to a spirit of comparison.

Mrs. A. K. Gupta:— Then you are not going to favour us with means?

Thakur:— (At this Thakur rubbing His hand tenderly on their heads and bodies as if to wipe away their grief) said:— “My children, what are you anxious for? Go on taking that Name which is to your liking and that will serve your need. I am on your lap, mamma, and on yours papa, for all time.” (4. K. Gupta Sri Kusum Haranath Apl. 1938).

(vi) Prayer for cure.

When the crowd decreased some came near Thakur and prayed:

Some one:— My so and so is very ill, father, cure him. I am passing through great danger in my office, father, save me.

Thakur:— In friends' circle thoughts of property are very displeasing, there only jokes and laughter. In

my place here talks of worldly unhappiness are very troublesome. I am eager to play the play of holy love, only prostitutes are calling me. (*Baidyanath Mukhopadhyaya H. Sm. 8*).

(vii) **At Khyatipur of Birbhum District.**

In the evening all sit surrounding Thakur in open air in the open field. Though the body is weak Thakur is talking smilingly with the devotees. He is a jovial person. A Smile is always on His face. There are talks about the worship of Radha Krishna and worship of Gour Nitai.

Thakur says:— Radha of Vraja is very sulky, She becomes sulky at the slightest offence. If one cannot give sixteen annas of the heart one cannot have the least right to the service of the pair of Vraja, but in the world of jeevas Gour and Nitai—to These there is no consideration of worthy or unworthy. Gour's prema is causeless; and Nitai is without any sulkiness. Though beaten He distributes Gouraprema and asks all to accept it and entrusts them direct to the hands of Gour. (*Baidyanath Mukhopadhyaya H. Sm-3*)

(viii) **At Narayan Dada's house.**

Gradually the talk arose - Some are so much devoted to Sita-Rama that they become furious even to hear the Name of Radha-Krishna. Krishna is black, Krishna is crooked, Krishna is a thief, etc.etc. Among them some are the devotees of Radha-Krishna who run into a fury at the mention of the Name, Sitarama. The same Krishna is the repository of so many good qualities in the eyes of some; again in the eye of others He is the repository of so many defects.

Thakur replied:- If you get only one good point of him you love, you become charmed and forget all his defects, and of him whom you dislike if you get only one defect, you magnify it so much that even hundreds of good qualities possessed by him become suppressed. Both 'like' and 'dislike' make men blind. The more you increase love in your heart, the more will you get objects of love in the world.

(ix) Bhagawandas and Thakur.

Sri Bhagawandas R. Modi of Bombay who had a great admiration for Sri Ramakrishna Paramahansa was curious enough to ask whether Lord Haranath had ever met him.

The Lord simply said :- The Sun and the Moon are never seen together. (*B. R. Mody*)

B. R. Mody wanted to know the exact spiritual status of the Lord Almighty, but He did not worry Him with any further questions. One day as he stood before Him, His ordinary physical form suddenly disappeared and in its place stood the all enchanting form of Krishna Himself. The vision lasted only a few minutes, but it was enough to convince him who the Lord really was. The Lord blessed him and said, "I have given you all that is in my power to give and now I am going to tell you a very great secret, in fact the greatest secret in my possession, knowing which there is nothing further to be sought. Then going very near to his ear, He whispered in his ear, "Krishna is Bhagwan Swayam" ie. Krishna is 'God Himself—Truth.' (*B. R. Mody Sri Kusum Haranath*).

(x) **At Sharat Babu's house.**

Thakur was in Sharat Babu's house—a terrible crowd of devotees. With sweet kirtan Nitya Nirajan Dada was intoxicating all. Dr. Devendranath Mukhopadhyaya brought some sweets (Rasagollas) and put them before Thakur with his own hand, Thakur also, having made it Prasad by tasting a little, gave it for distribution among all. At once push and pull, throw and catch, a tug of war ensued all round in joy. Brother Nagananda staying near the door, was seeing everything. When the din and bustle stopped, with tearful eyes and choked voice he said: "Father, will you keep us forgetful for ever by such vain noise and childish play? Shall we not have anything more than this?"

Thakur:— You have got nothing, you have got nothing, how shall you get Him, how will there be spiritual progress—thinking thus if you can become like a madman, that too is good. On the other hand, you have got nothing, because Krishna has not permitted that devotion, that hankering to come to you. That yearning, that attachment may be an obstacle to the work which Krishna will have done by you; on that account you get the mood exactly agreeing with the part which Krishna will have you play. Thinking thus and keeping Him in remembrance if you play even the most detestable part with a steady mind you are the dearest to Him. (*Baidyanath Mukhopadhyaya H-Sm. 2*).

(xi) **Love.**

Q:— How can love for the Lord be earned?

A:— Do Name, as you go on doing Name love will itself come to the heart. (*D. K. Datta H. Sm. 12*).

(xii) **At Puri sea-beach during festival in 1921.**

Nagananda asked :— You can show God; we are in the shelter of your feet, why do you not show us ?

Thakur said :— You are moving in the circle of Maya, what will it do even if you see Him? Look, showing the Universe within His belly to mother Yashoda Sri Krishna gave out His identity. As long as mother Yashoda saw she understood that Krishna is God, but after that she resorted to Maya and the mood, "Krishna is my sucking baby" came again to her. Only to Arjuna among the Pandavas did Sri Krishna show His Universal form (Viswa-Rupa) but before seeing that form you know how much training Arjuna had to undergo. Without such training can anyone see "Viswarupa?"

(*Nivarana Chandra Pathaka H. Sm. 7*).

(xiii) **To Manmatha.**

Manmatha :— Father, I am about to be drowned in debts.

Thakur said (smilingly) :— Sink deeper, sink deeper touch the bottom altogether.

Manmatha was astounded, others also were astounded. Is it a blessing or a curse? Thakur went on smilingly, "Touch the bottom, at once touch the bottom on the surface sinking and rising, in the middle sharks and crocodiles, at the bottom gems and pearls. (*H.Sm.1*)

(xiv) **At Sharat Babu's house.**

In the mind of one of the present people appeared from time to time a doubt as to whether the manner in which he performed puja and japa were right or not ;

because he did not take 'mantra' from any Guru, only in accordance with Thakur's precept he repeated the Name 'which melts his heart.' He expressed his doubt to Thakur and prayed that single-minded devotion might come to him.

Thakur said :— Father, go on by the path you are going. He Himself whose treasure you are will guide you. Remain depending on Him. Look, a patient depending on the doctor is carefree, the worry of a doctor is more than that of a patient. If not, he is a mercenary doctor. Similarly, a disciple giving the burden to the Preceptor is carefree. For the disciple, his is always the thought and careful watch. Learn to depend, learn to depend. (*Baidyanath Mukhopadhyaya H. Sm. 6*).

(xv) At the house of N. C. Ghosh.

In the house of Narayan Dada Haranath-Harisabha is going on. Thakur came and sat in the adjacent drawing room. There were many persons, some came to hear the chanting of Name, some to see Thakur. After many devotees a devotee also came there and taking the feet-dust of Thakur sat on one side.

Thakur :— What, father, why have I not seen you for so many days?

Devotee :— What else can I do? The time is such that some trouble or other is always with us.

Thakur consoling him said :— Father, when sorrows and difficulties come, know that they come only after taking Krishna's permission. Considering them also to be Krishna's gifts take them on your head.

(*H. Sm. 1*).

(xvi) **At Sharat Babu's house.**

Q :— What shall I do ?

A :— Chew the cud. (ie. as the cow chews the cud, so sitting quietly remember His play and take Name).

(xvii) **B. R. Mody and Thakur.**

Thakur :— How can I say that I have benefited you ? You ask your own conscience whether you have been benefited or not. You say, "The Lord is making maja (enjoying Himself). Why should we not also make 'maja' ?" But first of all deserve, and then desire. Keep your character pure. Have faith in the Father and you will be saved.

Take me along with you, there will be no trouble or obstruction whatever.

How can you know Him fully ? Simply love Him, love Him.

(xviii) Loosing a daughter Tarakanath Mukhopadhyaya became disgusted with gods, saints, material science—everything and once went to Haranath. The words of Haranath did not remove his bereavement of the daughter but he felt His remark about this worthy of hearing. Thakur remarked, "God is the owner of everything we have. If the owner, keeping his picture for some time in the outer room, removes it to the inner apartment, who has anything to say?"

(xix) **Q :—** We suffer from the fruits of our own deeds. Has God no power to cancel the fruits of deeds ?

A :— The railway authority has certainly the power to change the timetable of the trains, yet it is not changed now and again—that will create much confusion—but at times a special timetable also is made.

(xx) Haranath released many from diseases, but as a result of that He Himself became unwell from time to time. The meaning of one taking the fruits of another, He explained thus:-

"You are prodigal, you contract a debt, having won the case against you, the creditor comes to seize your property, you take shelter with some friend; that friend, giving money from his own pocket saves you. This too is of that sort."

(xxi) **At Ram Rakhal Babu's house.**

Q:- I have neither the intellect nor the power to discuss and debate. Talks of knowledge also do not taste good to me. Yesterday you said many words for a long time but I could not understand all. Give me some precepts in a few words that will agree with my constitution.

A:- Always think, "I am an instrument, I am an instrument, I am an instrument". (*H. Sm-1*)

5. Assurance.

(i) **Barah Nagar Janmotsava At Sharat Babu's house.**

At 4 p. m. after the end of the festival Thakur sat on the southern verandah of the garden house. Jyotirmaya and Kishori went, bowed to Him, and said, "Father, let us go: we have quarters in Calcutta"

Thakur said:- How can you go leaving me? If there is connection there is no separation, if there is separation none can live. (*Jyotirmaya-H. Sm-6*)

(iii) In Calcutta.

Two handsome young men:— Thinking you to an Incarnation some are worshipping you and doing other such things, please say openly who you are, and if you be not an Incarnation why do you not object to such worship and homage ?

Haranath:— I myself do not know who I am, nor do I bother about that. But a devotee has no fear of being harmed for worshipping me. If a devotee worships even a doll made of hay and earth, he will be saved by virtue of his devotion.

(iii) Panagarh Station
E. I. Railway.

It was Sunday. Thakur Haranth came and met Girish Chandra Ghosh, station master, Panagarh station.

Thakur:— Master Mahashai, yesterday in the evening (that is on the day of the accident) I saw a funny affair. The affair is this:— conversation was going on between your Krishna and Shani. Shani was saying, "I shall land your Girish in danger, you can by no means save him." Your Krishna was saying, "You may land him in danger but I will save him." A little after that this incident of yesterday happened. In the next moment Thakur said, "Master Mahashai, seeing you much worried over this affair I have come here only to inform you of this secret thing. I have no other purpose of coming here. Now remain carefree.

Girish:— Haranath Babu, well, please say shall I never get Krishna ?

Thakur :— Master Mahashai, Krishna is always with you and protects you. I say one day you will be able even to gain perception of Krishna.

Girish :— You love me, therefore you say words that will please my mind. “I also am saying, Krishna is always with you and protects you” does so much statement prove any special knowledge ?

Thakur :— Master Mahashai, I am telling you the very truth; you have not given me any money for which I should say words pleasing your mind. You will realise one day whether my words are true or not. (*Girish Chandra Ghosh, H. Sm. 6*).

6. Propagation.

i) **At Dwijen Krishna Datta's house at Chunapukur,**

Satya Charan Sen :— I request you very importunately to put down in writing how Sri Sri Haranath played with you.

Rama Prasad Ghosh :— I shall not give that.

Thakur :— Why shall you not give? Have you any credit in that? Everything is His, you are His playing puppet only. Bear in mind that all these events, if published today or tomorrow or after ten years, will do benefit to “Jeevas”. (*Rama Prasad Ghosh H. Sm. 10*).

(ii) **His superhuman plays-proclamation.**

Q :— Can such super natural plays as we have witnessed or experienced ourselves be proclaimed before the world ?

A :— Why should you flinch to proclaim before the world what Krishna has been pleased to reveal to you ?

Why be insincere to yourself? Never expect that everybody who hears you will believe you, but what of that? Go on doing duty for Krishna has brought you here; know that if even one of a million takes you at your word, that will be sufficient reward for you. Krishna knows how to choose His own followers.

7. Miscellaneous :

(i) Nagen :— Mother is weeping, you have to go once to Jharsuguda.

Thakur :— Mother has been weeping for many days, let her weep a few days more, I shall go only when the time for that comes.

(ii) Rasik Ranjan Sen :— (In a letter dated 12/13th August 1923).

“Thakur, being a man you want to have God's right. I was very angry with you. Now my heart weeps. Tell me truly who you are, do not for sake me.”

Thakur :— (letter received by Sen on 18th August 1923).

“Father mine, I am very much delighted to receive your letter. Truly man-worship is very unreasonable. But the worship of those who worship does not go in vain. One worshipping after constructing an image of earth, wood or stone, gets the fruit; can worship be fruitless if a man is made Thakur and worshipped? Father, I am a puppet in your hands, I dance as you make me dance. I have no consideration of good and bad, that you know. Father, when you have let yourself be caught, remain caught.

(*Rasik Ranjan Sen-Mohan Murali 1925*).

(iii) Jugmohan asked the Lord :—You say that this world is your stage, that we are all yours, guided and controlled by your will entirely. Is it not purely one-sided game? Where is the charm in it ?

And the Lord placed His hand upon Jugmohan's forehead and said:— Jugmohan, you are my football. I can kick you wherever I choose.

Jugmohan :— Suppose there is going to be Pralaya now, what will happen to me ?

Thakur :— Then all your past life would be telescoped with more than electric speed.

4. PRECEPTS :

(i) At Ram Rakhal's house in Calcutta.

1. A King requires two kinds of servants; one officer or public servant to carry on the administration another, private servant for personal service. Likewise in the Kingdom of God also there are various gods to preserve the creation, and for 'Home service' there are 'Home men'. From the standpoint of administration government is an abstract thing and bound with prescriptions and prohibitions; here is the supremacy of work and its fruit only and there is distinction between sin and virtue. But behind this abstract Government is a monarch or king. His household service is beyond the fetters of external prescriptions and prohibitions. There is no sin and virtue there, no fear of punishment or desire for reward. There the servant forgets himself his only aim is to please the Lord only.

2. To secure a high post in Government service one has to secure a diploma by passing more and more difficult examinations. Similarly to secure the status of Brahma, Vishnu or Shiva, one has to attain success in the path of prescriptions and prohibitions—the severe path of 'Sadhana and Bhajana'. But those who want personal service, they have to give only selfless love or prema. Both have to learn first how forgetting self another can be loved.

3. Those who have done various good deeds beneficial to the public as their vow of life indeed serve God only by becoming helpers in the preservation of His creation; and those also who renouncing the world occupy themselves with His Name and service in solitude are

doing His work only. Both are dear to Him; it is at the impulse of Him alone both are going according to their own respective moods.

4. Work has certainly its fruit. The more you advance in the path of Yoga, Yajna and Tapasya (meditation, sacrifice and penance) the more you will certainly gain 'Siddhi', 'Bibhuti' (miraculous powers). He who employs that power in the service of the Lord to preserve creation is a god, and he who employs it for his own service is a demon.

5. Some think if as a result of 'tapasya' one can become the god of heaven how much happiness! how much peace will not be secured! But, father, that is not so, the higher the position one has, the greater is one's responsibility and the greater the bondage of prescriptions and prohibitions becomes. An ordinary subject can rest whenever he wills, can go anywhere he wills, can do whatever he wills; but the judge or magistrate of a district has not that freedom, (Baidyanath Mukhopadhyaya-H.Sm-5)

(ii) Precepts delivered in various places.

1. He who has not become high-minded but calls himself son of God is like a king's son who feels pride as such and also introduces himself as a king's son but brings out half pice at the time of giving. To do so is only to bring infamy to the name of his parents.

2. 1 to 9 and 0—these few are the root figures. Other expressions are formed by permutation and combination of these. 1 to 8 are as if Para Prakriti (Asta Sakhi—eight female friends), 9 is as if Aparā Prakriti (Radha), and 0 is as if Purusha (Krishna). Mere 0 has no value but increases tenfold the value of other figures.

3. Only in that kingdom which is out of prescriptions and prohibitions, prevail the names such as 'Icchamaya', 'Dayamaya', 'Premamaya' etc. (*all-will, all-kindness, all-love*). The field of work with prescriptions and prohibitions is within law. There work alone is predominant. The Name of that kingdom is Brindavana. In Brindavana there is neither crime nor forgiveness therefore. In the field of work there are both crime and forgiveness. (*Vidhi, Nisedha, Karma and karmakshetra are translated as prescriptions, prohibitions, work and field of work*)

4. It is true that Veda is great, prescription and prohibition also are great; but even the king of Veda, Brahma, deems it praiseworthy to be the grass of Brindavan. Brindavan is beyond even the highest stage in the field of work.

5. A bachelor does not rightly understand the path of love. After marriage one understands what love is; on that account becoming a couple (*yugala*) the worship of the couple is easy.

6. It is woman more than man who understands the nature and worth of love. Give up your 'Purusha abhimana' and assuming 'Stri-bhava' worship. Everything of the creation is Prakriti. There is no 'purusha' except Krishna. Only for stage-acting have we got male dresses.

7. Gold remains gold, but it may be temporarily coated black to suit the jeweller's purposes. Prakriti means the receptacle for feminine virtues. When those softer feelings are suppressed, a masculine coating is said to be given.

8. To become prakriti means to awaken the feminine virtue.

9. Where there is love there is no question of demand for motive. Let this be sufficient - "Your husband finds pleasure in doing so."

10. Live long to please your Husband. Learn selfless love; a loving wife would gladly give away her bangles to her husband, even when she knows that he asks for them only to satisfy his desire for women and wine.

11. A true devotee reflects in him the wish of the Lord and suffers and rejoices in harmony with the Lords acting.

12. Never despair, nor grow impatient. Krishna loves all, and all will be ultimately drawn to His feet.

13. Ruminates at leisure, like the cow, on the spiritual food you gather in the hurry and scurry of your daily life, and the Cowherd-Boy will see that you are provided with such food from day to day.

14. If you have faith in me, keep quiet; do not ask me for this and that, nor bother me with questions.

15. If the children of the house or the servers are allowed to eat their fill, they will no longer be able to work, will remain lying in a corner of the house. They will get up, but later. (*Baidyanath Mukhopadhyaya - H.Sm-8*).

(iii) 1926.

The year before Thakur left body.

Thakur made the Secretary of the Calcutta Tattwa Pracharini Sabha sit near Him and gave him some pre-

cepts. One or two sayings of that day have been published in H.Sm-6. Some more sayings are published here.

1. This time (I have) descended out of mercy ; there is no distinction "Rasika" and "Arasika", worthy and unworthy.

2. You are jungle birds, I am fowler. Where, how far shall you fly ? I will certainly catch you and not rest until you say Krishna,

3. Narada got his siddhi from his lyre ; the cow-maids got the siddhi from Krishna's flute, you will get siddhi from my pen.

4. There were holes in Krishna's flute, there was sound ; in my pen there are neither holes nor sound. Yet how silently does it attract you !

5. Krishna's flute is not for giving a momentary joy, for drawing the hearer to Krishna. My pen too is not for infusing momentary emotion in you, but for drawing you.

6. Look, he also who intoxicates himself daily thinks, "I have not fallen into intoxication, I am making a little merriment, whenever I will I shall give it up." But afterwards he can realise how difficult it is to give it up. Similarly, the mind will refuse to give up afterwards what you do every day. Think of God daily or property and talk about others (*paracharcha*). Whatever you do, bear this in mind.

7. Love the Lord and you will find yourself unconsciously loving everything that belongs to Him. This is an effective test.

8. Love is blind. It is not based on reason. Gratitude may be so. Reason may bring gratitude but not love.

9. Reciting 'mantras' the priest tightens the marriage tie of the bride and bridegroom, but he cannot teach how the husband should be loved. It is the husband's work to awaken love in the wife's mind. This work none but the husband could do.

10. The Guru also taking up the 'mantra' tightens the tie of marriage of the jeeva with God. Love for God cannot awake. This work is of God Himself. Only he whom He kindly teaches love can experience 'Madhura rasa'; to others it is mere imagination. Reason or philosophy does not help here. It is His Name only that helps.

11. In this world we are one and all acting; again each is witnessing another's acting and gaining instruction. Therefore each is the Guru of everyone else, again each is the disciple of everyone else.

12. From one standpoint even a new-born baby is Guru of its parents. It wakes parental affection in the mind of its parents neither by oratory nor by precepts. From the day when it communicated its entry into the mother's womb its mother and father gradually began to feel what parental affection is. On the day when it dropped on the earth, its parents seeing its face forget the world.

13. Love for God is not affected by lectures or precepts. From the day when Gopala of Brindavan first enters your heart, your heart will begin to be filled up

with the juice of affection; on the day when that Gopal stands before you (in whatever form) you will rush to take Him up in your arms for some unknown reason. Then there will be no time for him to consider His caste, quality, beauty or anything else.

14. Consideration is proper before marriage; after marriage it is not proper nor should it be made. No more try to rest the heart from what has melted your heart, whom you have loved. Now "Sa eva me valla-bhah" (He alone is my husband). But you may learn from any chaste wife how the husband should be served. After marriage why do you bother your head whether you are a Shakta or Shiva or Vaishnava? When you recognise your Husband this thought will not remain.

15. The sound of the flute is one and the same but different hearts vibrate differently.

16. People discard things which are means to an end as soon as that end is achieved. But even after God is attained by means of Name a Sadhaka cannot give up Name. Narada and other sages are the proof of this.

17. Do not forget Name and do not forget him also who gives Name. (*Baidyanath Mukhopadhyaya-H.Sm-7*).

(iv) Nagpur, 23-11-1921.

1. We cannot exactly say what is good and what is bad. Ravana carried away Sita etc. ; is he not a very bad man? But if there had been no Ravana could anyone have seen Rama? If Kamsa had not been born could anyone have seen all-love Krishna? How can

hey, for whom the people of the world have got Rama and Krishna, be called bad ? Rather they are worthy of the thanks of all.

2. Pandit Govinda sastri :- I shall be glad if you go to our temple "Sri Murali Jin" and explain some verses of the Gita.

Thakur :- You are explaining the Gita to all, you are doing the best work. But, father, what are you explaining ? What more explanation will you give in additions to the explanations that already exist ? If the meaning of any word is required there is the dictionary. If you want to know other meanings the meanings will be known from so many commentaries on the Gita that have been issued up to date. But each one has explained the Gita only in the way he has understood it. The conversation is between Sri Krishna and Arjuna, how can we understand their minds ? Sri Krishna is speaking to Arjuna, how shall we know how Arjuna understands ? If there is conversation between you and me can any other person understand our sentiments ? He can infer only. But he only to whom Sri Krishna shows mercy can understand everything. Otherwise it will be like a barren woman feeling miserable at the death of her son. Sri Sri Mahaprabhu Gourangadeva going to Ranganath Kshetra saw a Brahmin reading the Gita. The Brahmin became overflowing with tears when he read the first verse of the Gita. The reading also was not correct. Being asked he said, "Meaning etc., I do not know. But whenever I open and read the Gita I see as if Sri Krishna is speaking with Arjuna on the car in the battlefield of that Kurushetra. At that I burst out weeping." The great Lord understood that only his reading the Gita had become significant.

3. Love is a thing which cannot be explained. Can a person who knows love explain it to another who is not worthy of that? If an unmarried girl asks some married neighbour girl of hers, "Explain how is the happiness of having a husband", how will she explain that? She will say, "When you have a husband you will understand that, I cannot explain it."

4. One asked :- If the Guru comes when it is the time for that, then why do people go out in search of the Guru?

Thakur :- The Guru is ever with us; for your good he is so anxious that he is trying to make you saturated with the thought of God. When it is time a wave will rise in your mind, that wave will make you so restless that you will go out in search of Him and reach Him only.

5. So many prayers you make to God, among them father, keep one prayer, "May I have love for Him." This only will do.

6. In this world one and all have come to play each a part; some one becoming King, some singer, some snake-doctor, some drunkard, and some being a thief are teaching others. Those who are playing the contemptible parts are not worthless persons, bear this in mind. Do you not see? If the head of the opera party asks any one of those who have entered his party for the first time to dress as Hanuman wearing a long tail, does he consent? He wants to play the part of a King, Commander-in-chief etc. He will think it better to leave the opera party than to dress as Hanuman, So another has to dress as Hanuman, otherwise the opera

party cannot exist. Then Hanuman's part has to be played by old men only who are the only resource of the manager. Likewise, only the old servants of the Owner of the world exist to play the contemptible parts. So I say, they are not worthless persons. Do not hate or censure them. Of course, the parts they play are contemptible but they are not. Hate sin but not the sinner.

7. The Wonderful power of love :

Father, you bring a daughter of another house by marriage. By marriage extra hands and feet do not come out of her. Coming to your house she becomes, by degrees, all in all in your house. Whatever you earn, you give to her, taking yours only she exercises such authority over you. If you want a pice, you ask that of her. What was she that makes you so ? That is love.

8. Father, go on taking Name. There is no need of considering why you should take Name, what will be and what will not be. If he who is reading Ka, Kha, asks his teacher, "What is the meaning of Ka, Kha, what will be gained by reading them?", then the teacher says, "No need of such talks, just go on reading Ka, Kha. In the course of going on so when you learn to read books then you no more go to ask the meaning of Ka, Kha. You yourself will understand what is gained by Ka, Kha." Similarly go on taking Name, this is reading Ka, Kha. When you make a little progress in reading you will understand what is the necessity of reading this Ka, Kha.

9. Vaidhi Bhakti and Raga Bhakti :

Thakur : As long as you are a patient, you require a doctor. The patient has surrendered himself at the

hand of the doctor and is also giving the doctor the due fees. The doctor favours much. Now and again he enquires how the patient is. When the disease is cured, neither the patient enquires of the doctor nor does the doctor of the patient. This is Vaidhi Bhakti, it goes as long as you have devotion; after that devotion vanishes, vanishes also the object of devotion. But Raga Bhakti is not so. A child loves his father, that is not within rule. The child knows that as the father exists, there is no fear. Whatever he asks of his father he will get. His father gives pice for going to Cinema as soon as he is asked. So he tries to be worthy of that love. This only is Raga Bhakti.

10. One asked, "How are gained Prema and Bhakti?"

Thakur said :— Those who have no pice to drink wine yet have a strong desire to drink wine will attract the notice of someone or other of those who are drinking wine if they remain standing at the door of the wine shop. And seeing that they have no pice to drink wine—someone will perhaps let them drink even without pice, then and then only some one or other will relent.

11. Love of the heart :—

Father, have you not seen? A woman has been delivered of her child one or two days ago. Her child has not yet got the power of seeing or hearing at all. How much does the mother fondle that child! How much is she talking with it! Sometimes she sees the child smiling, sometimes she thinks that the child is going to speak to her, sometimes it feels anger, sometimes hunger, sometimes sorrow—only by seeing the child's face she understands so; but some other person

cannot understand even an iota of that. Father, if any one has in his heart that thing which being in a mother's heart makes such knowledge possible, then and then only can he understand the smile and tears of his adored. (*Nivarana Chandra Pathaka, H.Sm-7*)

(v) At Calcutta

1. At time parents get pleasure by wearing masks and frightening their children. When the child grows a little, it no longer fears this, rather it laughs able to recognize its own relations such as father, mother etc. This rule holds good in the spiritual world also. Sorrow can no longer worry him who has passed beyond infancy. In spite of sorrow such a man does not think that there is no God, that His power is limited, that He is angry with the worshipper or indifferent towards him. He knows that God never forsakes him who has taken His shelter, His love is not destroyed. Sorrows are likewise frightening us wearing that mask. He whose relation with God has been established a little fairly, remain above all fears and anxieties and are ever in joy.

2. **Sakama Upasana** (*worship with a desire*)

As a result of worship with desire everyone from time to time gets evidence of the infinite power and mercy of the adored Deity. If, as a result of that our faith and devotion for Him become firm, then and then only does it become significant. Only when that faith and devotion for Him becomes firm does the mind become purified and gradually there grows the power to love God without any desire. various sorrows, fears, etc., from time to time, the fruitlessness of many of our prayers to God—all these are the touch stones as it were to test our devotion, faith etc.

3. *Daiva (fate)* and *Purushakara (man's freedom of action)*. Thakur, "You think that you do something of your own will; but think and see whence comes to you that will or non-will",

The gist of His precept seems to be, "Feel Him who remaining in the heart is guiding us like the charioteer of Arjuna and realize yourself as His instrument."

(vi) Other precepts.

1. Wireless message or Message in dream.

Once at night when I was asleep I saw in a dream as if the kind Lord had come and was calling me, "Uncle, I have come." I too (in the dream only) as if rising from the bed was going to say to my father, "Father, Thakur has come." In the Lord's company four or five devotees also had come. I was asking the Lord, "Have you eaten?" The Lord said, "No." I said to father, "Prepare food for our kind Lord, He has not eaten." While I was seeing this dream my father called me, "It is morning, get up, wash your face, hands and feet and sit down to read." At my father's call my sleep broke up and along with that such a fine dream broke up and I was deprived of the vision of the Lord. The mind became very sad; but I rose and told father everything about my dream. Father did not pay much heed, thought this to be a boy's dream only. What more can I do? Seeing that I had no hand I sat down to read. But the mind was not inclined to read; it dwelt on the dream only and the Lord's face was floating before my eyes as it were. Slowly the day advanced, it was the time to go to school after having bath and food. But I was not

inclined to go to school that day, I thought, "If the Lord comes really and I do not meet Him." Thinking so I did not go to school. Father said, "Will you not go to school? It is getting late." I said, "Tody I shall not go to school, father, my body is not well." Father said nothing more, went to another work. I too did not go to school, but remained lying for a while.

At 11 a.m. I was catching fish in the pond of the garden when a carriage came up to the door of that side. I ran and found that our kind Lord with four or five devotees had come. I ran to my father and gave him the news, father also came running. It tallied with what I saw in my previously described dream. I said to my father, "Father, you did not believe what I said in the morning on rising from sleep, see now how it has come true." Hearing these words of mine, Thakur said, "Grandfather, it is high time for dinner, arrange for food, none of us has eaten." My father said, "You ought to have informed me that you were coming, in that case I should have kept everything ready by this time." Thakur replied, "Why, grand father, at the due time I have sent you the news. Uncle told you but did not hear though he heard that. I am not to blame. I am free from any guilt." (*Rama Prasad Ghosh-H.Sm-8*)

2. Door-keepers of Brindavan

Thakur was seated in the house of Calcutta Tattwa Pracharini Sabha (in the house of Sharat Babu). That day there was Durbar in the Viceroy's house. Maharaja Kshitindu Deb Bahadur had come after the evening to see the holy feet of Sri Sri Thakur. In course of the talk there arose the talk about the arrangements of guards and sentries in the Viceroy's house. In that

candition Thakur said: "Look, suitable dress is necessary whenever one has to go to a big man's house, and a pass or watch-word is necessary. Otherwise the door-keeper will not allow one to enter. Our notion is that the only work of a door-keeper is to turn out by the neck one who has no right to enter. Weeping and entreaty before him—everything is in vain. But Brindavan is the Kingdom of Love, there worms and insects, even trees and leaves—everything is smeared with love; there the door-keeper also is quite all-love. It is true that he does not at once admit him who is not fit to enter but he makes such arrangements as will make him fit. He sends him to a place where some one will make him bathe and wash away his dirt; some one taking off his dirty cloth dresses him in a white pure dress, some one brings to his hand a basket full of flowers, garlands, sandal etc., for worship; afterwards when he comes again to the door of the bower in that new dress, the door-keeper gladly gives him way. Those who thus purify, dress, give Name—they all are (women) entitled to serve in Brindavan but they are so full of love that they out of pity—voluntarily remain outside Brindavan in the Kingdom of Prakriti; dressing and teaching the jeevas they are sending them into Brindavan. (*Baidyanath Mukhopadhyaya-H.Sm-5*)

3. Well near the Sea.

A well had been dug in the Puri Ashram. The water of the well in the Ashram was sweet and health-giving. From very distant places people came and took the water. While talks about that well were going on, Thakur came there and sat among the devotees and in the course of the talk said thus :

“Look, even on the coast of the infinite sea, it has been necessary to dig a well. The water of the great sea is fit only for the animals in the great sea; for small animals like us only well-water is necessary, both the momentary thirst is removed and permanent health also is gained. If we give up well-water in contempt, thinking that it is little and narrow and, thinking ourselves to be great, drink the saline water of the sea, then neither the thirst is removed nor is health gained. Though we remain on the coast of the great sea we have to dig wells” (*H. Sm. 1*) (*Does it not teach only this:— Though we remain on the lap of infinite, unchangeable supreme Brahman it is the worship of One having “Form” that is more suitable to us than that of the formless ?*).

4. Impurity.

Thakur had come to the house of Dwijen Babu at Chunapukur, Calcutta. Though I got the news I did not go to visit Thakur on the first day, because that day I ate meat etc., I thought, “I am impure, it is improper to go to God’s place in this condition.” On the second day also I deemed myself very impure for some similar reason, so I did not go to Thakur. On the third day I could no longer remain without going to Him. I went to Thakur, but did not touch Him. Going quietly I sat behind a harmonium. Thakur also did not look at me, looking at another. He said, “Do not parents take their child on their lap though it may be besmeared with dung and urine? When parents take the child on their lap, they take it only after cleaning the child.” Then suddenly looking at me He said, “Oh you are here, Mesho Mahashaya! how long?” (*Bhupendra Krishna Viswasa, H. Sm-2*),

5. Relation between body and food.

At Sharat Babu's house, Calcutta.

Thakur said, "Look, as is the body so is the food necessary. Again the body depends to a great extent on the mind. As the mind is being formed, so the body also is being gradually changed: as the body is, so should be the food that suits it. Look, you have a motor cycle. In a motor-car mobile oil is necessary, but if you go to drive a motor-car with tar, what will be the condition of the car? The more mind moves towards God, the more will the body be formed in a 'sattvika' manner (the quality of sattva will predominate in the body), then if 'tamasika' food is supplied to it the body will not be able to assimilate it; then either the body will gradually break down or it will save itself by compelling the mind also to give up 'sattva' and take to the path of 'rajas' or 'tamas' in accordance with the food. The finer the machine is, the more carefully has it to be used. (*Baidyanath Mukhopadhyaya, H. Sm-5*).

6. Work, work, work.

Birth festival-Barah Nagar, Calcutta.

A devotee was very sorry in his heart that if he joined in the work of the Sabha he got very little leisure to sit alone and enjoy the sentiment (different scenes of Birth-festival) himself. From the place of the birth-festival he was going out, the motive being to flee from the noise of the venue of the birth-festival and sit near Atal Baba and take rest. At such a time he saw that near the gate of the garden Bhagbat Babu and Thakur were talking together. He was going by their side, he heard that Thakur with a voice raised a little (*as to*

make him hear) was telling Bhagbat Dada, "Work, work, work. I hate cave dwellers. Know that all is service to Krishna." (*Baidyanath Mukhopadhyaya-H. Sm-2.*)

7. Bigotry.

Thakur said, "Look, you all condemn bigotry, but if you reflect you will find some praiseworthy matter even in bigotry. If the husband of a woman be foolish and ugly and that woman thinks that there is none in the village so loving and handsome as her husband, say, will you jeer at that chaste and honest woman or mentally roll your head at her feet? (*H. Sm-1*)

8. Every thing at a fixed and the exact time.

At Sharat Dada's house.

Thakur was conversing with the devotees. In the afternoon tea was served late. Bhojananda was cutting jokes. While drinking tea Thakur said, "Look, it is very troublesome to become a Thakur (image). Though various 'Bhogas' remain arranged before him he cannot eat unless the priest comes and offers it to him. He cannot sleep as long as the priest does not make Him lie down. On that account the service of an image has to be made at a fixed time and at the exact time. Look, as soon as the time for tea appears, our desire for tea automatically comes, the tree also hankers for water at the time when it is given water daily. If you think of something at some time daily when that time comes, that thought will gradually come of itself. A rosary also feels itself starved likewise if the japa is not made; a child also feels similar pain if it does not get food at the exact time." (*Baidyanath Mukhopadhyaya-H. Sm-5*)

9. Levelling effect of Sonamukhi.

Ananda Milan - Sonamukhi garden. Dec-1926.

Thakur said, "Look, on coming to this place of mine everyone's pride (abhimana) vanishes, this place has a terrible levelling effect." Turning to Jyotirmaya He said, "Well just you say-sitting on this earth and taking on your cloth-end you are eating Mudi etc., So many people are watching, not only is there no shame at that but rather with pride you are chewing. But if at Araria you bolt the door and eat Mudi in this manner, yet you will fear lest some one see you, you will not be able to eat at ease, (*Jyotirmaya Vandyopadhyaya-H.Sm-7*)
F. N : Mudi=Muri.

10. Blessings from a distance.

At Sharat Babu's house.

Thakur had come to Sharat Babu's house Two or four days ago the marriage ceremony of Shriyukta Tarak Nath Mukhopadhyaya's son was celebrated at Bhowanipur. His younger brother had come to take Thakur to Bhowanipur to bless the new couple. Thakur did not get up. He said, "Blessings are not so good nearby as from a distance. Just as, to pray to God for husband's welfare keeping the husband on the breast and to pray for the husband's welfare who is away." (*Baidyanath Mukhopadhyaya-H.Sm-8*)

11. Frictions.

The Lord from the very beginning knew that such frictions from time to time would arise amongst various sections of His devotees. So one day He casually remarked to N. C. Ghosh : "Brother, you have seen the smooth

glossy round stones on the bed of the Narmada River, you no doubt admire their shape and smoothness and their beauty? It is the rapid current of the river that has given them that perfection by bringing each and every stone in constant clash with another. In this way all their biting rough corners have been broken." (*N. C. Ghosh Sri Kusum Haranath April-1930*)

12. His body also is of flesh and blood.

Once Thakur came to Tarakanath's house. After dinner Thakur was resting, and his younger brother Baidyanath sitting beside was massaging, His body. There was no crowd of people. But Baidyanath, asking various questions, was disturbing Thakur's rest. Thakur smiled and said mildly, "Look, because you are mine own you do not give even a little time (for rest). While sitting, lying, walking, bathing, even eating, you want that I speak with you always, I run to this and that house, but even once you do not think that this body also is of flesh and blood like yours." Then understanding that Baidyanath had grown dejected in mind, He affectionately said, "You idiot, what is the need of bothering your head so much? One will surely make you do what you will have to do, whether that pleases you or not; whether you do understandingly or without understanding". (*Tarak Nath Mukhopadhyaya, H. Sm-8*).

13. Untouchability.

(*At the residence of Maharaja Manindranath Nandy Bahadur in Kasimbazaar Rd. Calcutta.*)

A mass meeting was held at the residence of Maharaja Manindranath Nandy Bahadur to devise means for

the removal of untouchability. Sjt. Rasik Mohan Vidya-bhushan was the organiser of the meeting. As the Lord was known to be very keen on the question of mass upliftment and the removal of social disabilities, Rasik Mohan Babu requested the Lord to speak a few words at the meeting.

Thakur said :— Spiritual regeneration cannot be brought about by forming associations and organising meetings. If you wish to retain these unfortunate people within the Hindu fold, you will have to give up your aloofness, and make it a point to visit each 'Namasudra' in his home, and earnestly appeal to him not to renounce the Hindu faith. This great task lies on your shoulders. If you can yourself go to Faridpur, and undertake this business of reclamation, you will be rendering invaluable service to the Hindu religion. (Haranath Magazine, Calcutta)

F. N. :—This question came to prominence as the result of Christian Missionaries making large-scale conversions in Faridpur, where there was a colony of untouchables known as 'Namasudras'.

5. SAYINGS :

1. Sayings at Nagpur.

1. Why it is that though the Lord is very near to us we cannot see Him ?

“The hill of dirt which has accumulated in your mind should be destroyed first and a tank to hold the water of love should be dug out in its place. Then you will be able to see the reflection of your beloved Lord in the water. How can you expect to see the reflections on a hill of dirt?”

2. About thinking of the image at the time of reciting the Name :

“The image which you will think of is one of human imagination. Who told you that it is the real image ? Go on reciting the Name, you will get everything out of it. Why are you anxious, the real image will appear to you by reciting the Name only. The **Namee** (the person whose Name is recited) will appear whatever Name you may take. Even if the Bhakta takes the name of a dog, He will appear as a dog. He always appears in the form wanted by His Bhakta ”

3. What we should ask of the Lord :

“You should pray to the Lord for serving Him. If you want anything else, you will not find Him. He will be pointing out to you what you want and will not show His own self.

You know that the Emperor has different branches of administration for different subjects. For instance,

there is the Department of Law. If anybody does not act in accordance with the Law, the custodians of Law will put you to trouble. If you want to enter the Department, you should pass the required examination and conform to the regulations prescribed for candidates desiring to enter. For this, you will not be required to go to the Emperor. Similarly if you want to pass B. A. examination there is the Education Department open to you. For diseases and cure, you have the Health and Sanitation Department. For these you need not go to the Emperor. If you go to the Emperor and tell Him that you want quinine for your ailments it is sure he will say he has not got it but will ask you to go to the medical department. If the Emperor is requested to make one Munsiff he will surely point out his Law Department. But if you tell the Emperor that you want to serve him then he will not point out any of his departments nor send you anywhere, for his consent only is required for serving him. Thus if you want the Emperor, you should not go to any one of his departments. You know how the royal servants are respected. Nobody can do them any harm. Everyone knows that however poor the royal servant may be, any displeasure on his part may bring down the wrath of the Emperor.

When any one wants success (siddhi) in anything he can get it by following the rules and regulations of the respective Departments, but if he wants to serve the Emperor he should take shelter in the Name of Sri Krishna, the Emperor of the Universe. He has two hands and only carries a flute. If He had many hands you would have been afraid to embrace Him. Bear this in mind that, if you want to get Him, you do not ask quinine from Him."

4. Views about Non-Co-operation :

"There is nothing in this world which is bad. The Lord is so very beautiful, how can there be anything bad in His Universe? Everything is going by His will. But where is the love? When brothers fall out and for very trifling things go to the Law courts, it is difficult to state how far the movement will be successful. If it cannot achieve any success, we at least have one thing coming out of it which will be beneficial to the country, and that is the people will learn the lost art of charm."

5. The utility of worshipping a picture :

"One day the Emperor Akbar was discussing the worship of images with Birbal. The latter failed to make the Emperor understand the utility of the worship. The Emperor went away, saying that there is no use in worshipping images. Birbal, while passing on the way, thought out the means by which to make the Emperor convinced of it. He met a Brahmin begging on the way and said to him, "O Brahmin, I am giving you an image, you go to the forest and worship it every day with devotion and I shall see that you do not suffer for your food." The Brahmin agreed and began the work. Those who went to the forest saw the Brahmin worshipping the image of the Emperor Akbar. They made the facts known to the townsmen and it so happened that the news ultimately reached the ears of the Emperor Akbar who was simply astonished to hear it. He began to think what the Brahmin was worshipping his image for with such devotion. The thought made him restless and he became so desirous of seeing this Brahmin that he resolved to go to the forest. Without making it

known to all, He spoke to Birbal about his intention of going to the forest for hunting. Birbal was quick enough to understand the real meaning of this journey. They set out for the forest and ultimately arrived at the place where the Brahmin was performing his devotions. Akbar asked the Brahmin, "Do you know whose image this is? The Brahmin replying in the negative the Emperor said, "It is the image of the Emperor Akbar, I am the Emperor, Lo! I am here, what do you want?" The Brahmin was surprised to see Akbar. He said, "When I have got the object of my worship in my very presence what more do I want?" Birbal then explained to Akbar that on account of the worship of his image he has been made to come to the Brahmin, so the worshipping of an image is not meaningless. Akbar then went away satisfied.

When the devotee in the course of his devotion meets the Lord, he will not ask for anything. When Dhruva feeling slighted by his step-mother went to the lonely forest in search of the Lord, the lover of Bhaktas to have a kingdom, the Lord appeared and asked him what boon he wanted. Dhruva then said, "Oh Lord, when I have got you there is nothing in the world which I have not received!" Those who have met the Lord cannot be satisfied with His image. They will only ask for Him. Worshipping His image one day will come when your heart will be filled with love and devotion. Then it will not be difficult to reach the Lord."

6. Universal Love :

"You should love everybody. There is no limit to human love. You should bear in mind that this world is a family. Can you not do this? Well, you see that a

man is wedded to a woman, both of whom are strangers. You see how the family of one makes that of the other as his own. In this way how many families are tied to each other ! The man whom you call your father may have been a different person in your previous births, and the person who is not one of your family may have been a very near relative. In this way hundreds of births have taken place and hundreds of people were your own. Why not think of them so now ?”

7. Swaraj :

“You want Swaraj. This is foolishness. If you want Swaraj go and take birth in England. Can you do that ? Can you tell me where you will be born next ? What country’s Swaraj do you want ? Bear in mind, that your present birth in India is the result of your good deeds in previous births. For, in India there is one thing which you will not find in the rest of the world. This is the land of Vyasas and Valmiki’s. Can you tell me where they are born now ? The world is the creation of the Lord. If you want Swaraj you should want it in His Kingdom i.e. for the whole world.”

8. What is the duty of a Brahmin ? Is it not Tapasya ?

“How can Brahmins perform Tapasya in Kali Yuga ? Where will the Brahmins get the purified ghee ? Where would he find the lonely spot for his Tapasya ? You will find good many difficulties and hindrances. Perhaps the police would be keeping watch over you. In this Yuga there is no Tapasya except the reciting of the Name. You want to perform Tapasya, are you able to do it ? You would be serving your master and at the

same time be performing Tapasya—this cannot be. You can go to the forest and get purified fire, rear up cows and secure pure ghee, worship the fire with this sacred ghee. If you can do this you will not be one of this Yuga. You will be under the Satya Yuga and will be a man of that Yuga. It should be borne in mind that all the Yugas are in a consolidated form in this Yuga, you will be of that Yuga whose tenets you follow."

9. **Whether the Name of the Lord can be taken at all times. What is the number of times the name is to be recited ?**

"The Name of the Lord is legion. You may take the Name whenever you like. It is however desirable that at least once in a day you should take the Name a fixed number of times, you should take care to see that this number is never decreased, rather it should be increased. At this time you should sit free from contamination as well as from cares and anxieties. At this time you may take the Name as often as you please, never mind in what condition you are. For instance you may be taking the Name while you are walking on the way. For this purpose you may keep a 'mala' in your pocket. If you forget it, you will at once be reminded as soon as your hand goes to the pocket. If you cannot do this, you may suspend a 'mala' near the entrance to your house and see that you touch it whenever you go out. In this way, you will find that in course of time the whole 'mala' will be touched. Thus it will become a practice and the thing will come to your mind whenever you have the occasion to go out. Then you can keep a mala in your pocket. The taking of the mala should be like your ordinary work in life such as taking meals, going to bed,

etc., At least you may begin the work having some object in view (i.e. you may desire to have money or anything else). Everything, however, will be set right when you find pleasure in the Name. Just think of a girl who has just been married but has not sufficient intimacy with her husband, she will be disposed to take her husband's things to her father's house; but when the intimacy grows she will not only cease to do so but will resent if any of her husband's things are touched. So you see that when you have formed any intimacy with the Lord of the Universe you will never like to part with Him. Take the Name and you will form the required intimacy with the Lord."

10. How is it that the mind becomes restless at the time of taking Name ?

"Restlessness. That is bound to come. Do not mind it. Do not give up the Name for this reason. If you go on taking the Name, the restlessness will decrease and everything will be set right after some time. Do not be anxious about it."

11. I have no faith in God.

"Never mind. Take the Name with firmness the faith is sure to come. This is the essence of Name."

[*Note :— "Presented to my most beloved brother Sjt. Jugmohan Kaliandas of Bandra."*

(Sd.) *Nibaran Ch. Pathak.*]

2. Sayings at Sonamukhi 28—12—1925.

28-12-1925. In the Lord's garden P. R. Das, M. Sampengirao and Bombay devotees all sat round the

Lord, A mild breeze began to blow. The Lord said some sentences :

1. Beg for his life, beg for his comfort.
2. Our brother is an earning member. Depend on him. He is the judge.
3. Let me die first, then you will get everything.
4. I will not exchange Chudamani for a looking - glass.
5. I am the old idiot child of my mother.
6. You are a beggar at my door, go on begging; go on begging, I will give you. You are not a judge over me,
7. Have full faith.
8. Be great and I will be proud.
9. Full faith in me and you will get salvation.
10. Go on digging the well.
11. Forget malice.
12. Surrender as wife; Courtship 'karo' (ie., do)
13. If you wish to bring; wait.
14. Be His wife first; if you say anything you hide something. You cannot express your thoughts, but to your husband everything is open. Love Him as your husband.
15. Peaceful state; that is no doubt pleasure.
16. Be bright, brighter, brightest.
17. If we be sinners of first water, no fear. Full faith in Father.

18. when the girl attains puberty she forgets everything except her husband. You are all girls.
(*P. R. Das-Prabhu Haranath-Feb. 1938*)

3. During the 1st week of May 1927.
Some sayings noted by Sri P. C.
Ganguly.

1. Unless one becomes 'siddha' in 'Sakti-mantra' one is not entitled to have 'Krishna-mantra'.

2. The amount of punishment for their deeds of those who become the Lord's own persons becomes less, just as a judge has to consider minutely and give punishment as little as possible if he has to punish an obedient servant of the King.

3. I do not call him a great man who has great riches; him only I call a great man who always thinks of Gopala, moves about with Gopala on his breast, keeps Gopala on his head. (*Bhagalpore-1926*)

4. Don't think that you are householders because you have come dressed as householders, you are those monk companions of mine.

5. Knowing me always near, take Name always with carefree mind.

6. The pangs of death are less than the pangs a child gets at the time of delivery.

7. Hari's Name fulfils all the desires of a man.

8. You will get me always in Brindavan.

9. The whole world has to be conquered; it must be a banner of love and not of sword.

10. Father, the only resource I have is the smile of a boy's face. (*At Maniktola Thakur said to Rai Bahadur Dinesh Chandra Sen*).

11. The devotee who thinks that a devotee is greater than God is a miscarriage.

12. A boy's kick is better than a heartless gift.

13. Can all hear the song? Have all ears?

14. There is nothing else sweeter than religion, so my desire is to taste it myself after making you taste it.

15. Surrender and I promise I shall give you whatever you want within six months. (In the house of Yatindranath Mitra Mahashaya)

16. There was a pain in the mind of the Great Lord (*Gouranga Deva*). The pain was this: "I am giver of Krishna, for this reason some want me or because I am a giver of Gopal some want me, but how many want me for myself only? (*Once in deep night Lord Haranath said this at Maniktola*)

17. If you hear that some friend of yours was speaking highly of you in your absence, love for that friend will come to you or will be increased as soon as you hear that. Similarly if you take the Name of (the heart-knowing) God, His heart will be restless for you and He will adopt His infinite devices so that you may be happy in all happiness, and slowly His love will be manifested to you. As a result of that your desire to requite that love also will gradually increase. In this way love will slowly be infused in your heart. (*P. C. Ganguly, H. Sm-12*).

4. Sayings noted by Baidyanath Mukhopadhyaya.

1. There is nothing called "waste" in this creation, what is waste from one standpoint conduces to the 'increase' of some or other thing from another standpoint.

2. The thing that becomes unnecessary or unpleasant in the work of the Husband of the world at once perishes of itself. That you are still alive proves that your work is still necessary to His play and gives Him delight.

3. In the drama of the Lord's play scenes change many times, he who is honest in one Act may dress as a dishonest man in another Act, he who is a great sinner in one Act. may again play the part of a great saint in another Act. So how can you judge who is really saint or sinner? You Judge by dresses only.

4. The Lord may hide from you but remains near only, does not leave you. A jeeva deserted by Him at once perishes into nothing.

5. God's power is like the vital power. You can feel it in every limb but can see it with eyes nowhere.

6. For you I have let Krishna go though I got Him in my palm. Now I cannot leave you though you forsake me.

7. If by forgetting me you get happiness, forget; but I cannot forget you.

8. The day I came out of 'Kunja' (bower) I came saying that I would not return to 'Kunja' before sending all to Kunja.

9. If I have caught a jungle bird, I shall make it say Krishna. (*I shall not stop unless it says Krishna, or I shall let it go only when it says Krishna*).

10. It is the husband who teaches the wife how to love- It is Krishna who will teach one how to love Krishna. And it is His Name, not the knowledge of scriptures, that teaches.

11. A wife can never explain by showing a cause why she loves her husband. Love is not based on reason.

12. True love is blind. There is no consideration of merit or demerit for it.

13. There is no consideration of worthy or unworthy in their love. Those who are engaged in preserving and maintaining creation have considerations of worthy or unworthy in their love.

14. You have fallen in love, now there is no other course; whether he has merits or demerits - "Sa eva me vallabha",

15. Whether the husband be honest or dishonest, devotion for the husband has certainly a fruit. (Whatever form you worship, there is certainly a fruit of the sincere worship).

16. A wife delights to dress her husband in that dress which pleases her mind, and she thinks of her husband's figure as dressed in that way only. You also delight to dress the Husband of the world in that dress which you like; As you dress Him so will He also gladly dress Himself.

17. Uniform is necessary only when you are on duty, at other times there is no uniform.

18. Small officers are bound to wear uniforms and their uniforms have fixed forms. But the King can wear any uniform he likes, if he does not wish he wears no uniform.

19. When the King Himself comes, the Viceroy has no separate existence, his power becomes merged in the King's.

20. A King remains full even if he makes ten Viceroys. (*God remains full only even if hundreds of Brahmas, Vishnus and Maheshwaras are created*).

21. Why is fear to come to me? If I cannot benefit any one, I shall not injure any one.

22. Surrender totally—see whether I cannot save you.

23. All these relations of mine are not relations formed in one life.

24. I have come with a shipload of gems but do not find a person to take them.

25. This time I have a mail train—swift, but for the chosen.

26. I am giving so much advice—yet maturity does not come to you.

27. The duty of the door-keeper of Brindavan is not to drive away but to dress.

28. Remain dressed even from now, afterwards you may not get time.

29. Many of you come to have joy, how many come to give joy?

30. Many of you are anxious for the golden egg only; how many of you think how the duck can remain alive?

31. I have kept such seeds in each one as his field is.

32. When I come again, I shall make even trees and stones weep.

33. Do not forget Name. (*Baidyanath H.Sm-9*)

5. Other Sayings.

1. **Divine Name :** Every Name is very beautiful but it seems that the Name of Krishna is the sweetest of all. (H.Sm-12)

Thakur to Jyotirmaya Bandopadhyaya said, "At the first stage take Name very secretly—a newly wed-woman should veil her face. If the new plant is not fenced cows and goats eat it up."

Thakur to a Muslim youth, Police sub-Inspector said, "Look, in your Muslim religion also there is the precept to take Name and to sing His praise. Look, the Muslim Fakirs make japa with rosary, the Catholic padres (fathers) also do that, the Lamas of Tibet keep the

number of Name by turning the wheel, not to speak of Hindus—how many kinds of rosaries-Rudraksha, Tulasi, Sphatika (crystal)—do not they use these in doing japa? In many places of your Koran there are precepts about taking Name. (H.Sm-7)

Janmastami festival was being held at "Haranath Anath Ashram," Barishal. That year Rao Saheb Akshoy Kumar Gupta Mahashaya, the Inspector of Police in the Bengal Province, would for the first time establish "Haranath Ashram" in his house, on that account he had brought Thakur with His whole retinue. Thakur was making merriment with all, and from time to time saying various precepts. "Kali, Krishna, Siva etc, are the forms and names of that ONE only; different manifestations only" -such talks arose. Thakur then said," However much a bee may wander from flower to flower, it has an abode of its own. However much you may wander from bower to bower, if you have a bower of your own you will get particular joy and rest. However liberal you may be in singing names, if you have a Name of your own, you will be able to realise particular peace and satisfaction. (H-Sm-2)

In the house of Yatindranath Mitra : "There is a vessel : its two mouths are open. As one goes on taking Name its one mouth is closed. If Name is not taken with every breath its mouth is not closed. Look here, taking Name I have closed one of its mouths. Now you are dumbfounded to see my miraculus powers. I get everything if I put my hand into the vessel and give away in an unstained manner. By the power of that vessel I sit today as a "Kalpataru" (*wish-yielding tree*). If I will, I can go up to -say America, walking

on human heads and not touching the earth even once with my foot. Every one of you should become like me. Take Name very much. Taking Name on and on, once close the mouth of the vessel. Once closed that mouth does not open again. After that, no more "Name has to be given in that. If you can once close the mouth, that will accompany you as your inexhaustible storehouse even birth after birth. But it cannot be said by how much Name and in how many days that will be so. Doing a little Name some become successful even in two or three months, while some take much time. Even if it be late, you have no loss in that—there is no cause for despair. What is the fault if you advance this time? When you come again you will then become successful within a short time. Take Name, take Name, go on taking Name very much." (H.Sm-4)

Puri Ashram construction time : Bamboo Pipe.

When the construction of the Puri Ashram was begun, then a bamboo scaffold was erected all around. In the place where a brick-built house for poor-feeding and hospital was being constructed there was a long thatched house, in a room of which was kept lime, and in another room beside it lived two or three servants. On a thin long bamboo beside it towards the sea a flag flew. The bamboo was moth-eaten with many holes. None could understand before, but noticing afterwards all were startled—this bamboo with many holes, useless for scaffolding and rejected, was a fine pipe. Sweet sounds of a flute came out when a strong wind from the sea entered it through the holes, and as the strength of the wind became more or less, so also the pipe sounded almost every moment in various tunes sometimes strongly, sometimes mildly. Referring to this subject Thakur

one day said, "Look, dust, earth—everything of the spot you have procured for this Ashram is always full of Hari's Name. In front of that very place Gourangadeva used to bathe in the sea and look at the temple form the breast of the sea itself. Behold, that pipe also (*Bansh-bamboo, Banshi-pipe*), taking the flag of Hari's Name on its head, is saying day and night Ha-Ri-Bo-L, Ha-Ri-Bo-L (*Haribol-say Hari*), (*H.Sm-1*)

2. **Religion :** One day Thakur came to the house of a devotee at Bhowanipur, there were not many people in His company. Seeing the opportunity, a question was put to him :— "Everyone says that his Deity is the greatest and says that he will not even admit into his ear talks about other Gods. What is the cause of it ?" Smiling Thakur said :— "New love." (*H. Sm-1*)

At Calcutta : When Thakur stayed in Calcutta newspapers came daily. At that time the news of a Hindu-Muslim riot in some place was published in the newspaper. In that connection Thakur said, "Those who love their father do not cudgel each other's right during his lifetime. Only those children who forgetting their father understand the property only do so, otherwise if the father is remembered, the fact that they are all brothers will also be remembered, and mutual fraternity also will remain and even if there be difference of opinion there will easily be an amicable settlement. Wherever you find such cudgelling each other between two communities or two religious sects, know that they have forgotten God, have understood property only." (*H.Sm-5*)

At Krishna Kunj, Bombay, in Novemeber 1921.

Thakurji said :— If a poor man worships a Salagram made of earth with love and a rich man a golden

diamond Salagram, and then the rich man criticises the poor man. The result will be difference of opinion- 'Viroad'. So all human kind must be looked upon with the eye of motherly love; even dogs and cats should be looked upon with the eye of love.

When Sita was in the forest, She had two sons Lava and Kusa. She was in exile and the sons were to fight with Ramachandra their father. The father was known to children by the mother alone. Similarly the Lord will be shown by his devotees. Without this the Lord cannot be known at all. (*from collections by R. Sathyalu*).

3. **Spiritual** : Renunciation of the world does not mean that one has to go to a forest. Even if one goes to the forest there a new world is formed with the deer of the Ashram, the birds, the trees, etc., *Ore*, the world is not to be renounced by effort, the world automatically drops off, just as a snake casts off the skin. Of him whose world is renounced in this way the mind does not become dry but remains ever juicy; undiluted hatred or jealousy for jeevas does not enter his mind, rather a sentiment of love only spreads everywhere. If there is the thought of "My, my", full love does not fall upon one whom I do not regard as mine; but if the Lord is loved and if everything is considered as of the Lord one desires to love and care for everything; again there is also no inclination to hold fast a thing saying 'Alas, alas' when it has to be given up. (*Baidyanath H. Sm-6*)

Real renunciation is the renunciation of enjoyable things, keeping them near; keeping them far to renounce them mentally is incomplete and is rooted in delusion. (*Nagananda Ghosh-Janmotsava at Puri in 1925*).

Krishna cannot be got if one remains the mother of one's own children only. One has to become a mother of the world by broadening the heart to get Him who is playing at being extended in the form of the world; then can Krishna be understood and attained. (*N. C. Ghosh H. Sm, 10*).

Father, you see your progress in this birth due to a little virtue in your previous birth; now, father, if you forget God, will it do? (*K. C. Ray, Cuttack H. Sm. 11*).

Father, Sri Krishna's Rasalila is with cowmaids. Sri Radha is Raseshwari (*queen of the Rasa*); there none can go. Nanda Ghosa and Yashoda—even they have no place in Rasa. Shridama, Suvala and other friends who loved Sri Krishna as their life, even they have no place in Rasa. (*Nivarana Chandra Pathaka, H. Sm. 7*).

Birth festival at Barah Nagar: During the celebration the stage collapsed. Thakur referring to the accident said, "Father, never proceed to do any work assuming the dress of a karta (doer). Keeping in mind the firm faith that everything you do is the Lord's work go on doing work with fear, caution and care. You will see that that will produce nothing but good fruit, your work will be well performed in an easy and simple manner." (*D. K. Datta H. Sm. 12*).

4. Assurance: At Calcutta, 2nd week of May, 1927: I am near you; I am always by your side; regard me a pagal (*lunatic*) and remember me once. (*to Tarak-nath*).

Look here, what connection have we with the world? It is only of bread. That bread is always ready for those who are mine, and not merely dry bread but buttered. Go to any corner of the world you will not only have bread but a comfortable home to receive you. (*to Dwarakadas Kalayan das*).

Nandalal Pal Mahashya went to meet Thakur in Kashmir undertaking great expense; Thakur affectionately said complaining: "Father, why have you come so far undergoing trouble? If the desire be strong kind Krishna does not keep that desire unfulfilled, sitting at home you would have got me."

5. **Devotion:** Baba; do not fret and worry over it. Bhakti which comes after Bichar (*judgment*) lasts for ever. If one is caught in a flood unawares, he is swept off beyond his depth. He cannot enjoy the flood. He struggles hard to regain his feet but when he finds his feet at last, the flood is gone. All that he gets is a good shaking. If on the other hand he approaches the flood with cautious steps and steadies himself, he enjoys it heartily and would never seek dry ground in his life. The flood does not come and go in his case but stays. (*to J. N. Mitra*).

6. **Propagation:** Festival at Mymensing. Being ordered in a dream to preach the following matter during the festival I am writing:— "None gives property or wealth to another's son. Even among his own sons the father gradually tests the worthy son, gradually gives him property and wealth in a miserly manner, and gives him the charge of managing the household affairs.

At this if a son, instead of trying to be worthy, becomes jealous of the father, he, being a son forsaken by the father, cannot have a share in his parental property. Similarly, God tests His devotees, gives the fullest amount of love and devotion to the worthy one and being charmed with his love fulfils all his prayers. On the other hand, he also who, instead of trying to attain Him by love and devotion, becomes a disbeliever in God, disappointed and suspicious, has to get the fruit of a father hating his son. Effort has to be made to get Him by full single-minded devotion." [If they accept various opinions from various persons in various places, disbelief in Sri Sri Haranath will grow in them and they will be fallen. Let every one be careful]. (*Rasa Mohan Raya H. Sm. s*).

7. **Grihashthashram** : Don't be beguiled by the Gerua cloth of the Sannyasins because they have given up the world. If you could read their hearts, you would find that their hearts in many cases were as dry and hard as corrugated ironsheets. Nothing is gained by giving up Grihastha Ashram. On the other hand you stand to lose the finest and the noblest sentiment, which can be experienced only by loving and being loved in return. Little do you know what you are made of. There is therefore no reason why you should bow down to Sannyasins as superior beings. (*J. N. Mitra Sri Kusum Haranath July 1938*).

8. Miscellaneous :

Sayings in 1911 at Cuttack :

(i) Father, I am not a doctor nor a Kaviraj.

Well, father, everything will be good by Krishna's will; make gifts to the poor and distressed.

Father, whatever you take with devotion is your medicine. (*K. C. Ray Chowdhury H. Sm. 10*).

(ii) Look with my eyes and you will never find anything bad anywhere in the universe.

Consider me as your youngest child who can only offer you his sweet smile and nothing else. You will be happy as long as you are satisfied with it.

Contract some sort of relationship with God. You may regard Him as your father, master, husband, son, friend, anything you like and then deal with Him in that appropriate spirit. (*Sisir Kumar Ghoshal Sri Kusum Haranath Dec. 1937*).

(iii) Sitting before Thakur in the upper storey at the house P. C. Ganguly, some one sorrowfully criticising the conduct of some absent brother had begun to describe in what respects deviations from the normal were being noticed in his character. Interfering in this criticism, Thakur said only to warn, "Censure none. This is a rule in the domain of nature; that is if you censure any act of any one, you yourself being forced by circumstances,—have to do exactly that very act at some time. (*H. Sm. 1*).

(iv) God is the abode of love and not of fear.

Love of God is our birthright. Do not forget that right, but keep it as the most precious gem in your heart. Knowingly or unknowingly you are always bathing in the ocean of His love.

God will come to your rescue even if you are the vilest sinner. What we need is the power to follow the truths advised by the prophets and the way to attain it is the " Nama smaran ". (U. C. Kambholja)

If one enters Bhavavesha one is deprived of the service of the Lord. Seeing that the Lord's devotees do not seek Bhavavesha, it is clear that the most effective way to please Him is to sit before the Lord and do Bhajan. Penance, Tapa, Yoga and Yaga are nothing in comparison with Bhajan. (to Ramagopal in Radhnagar-1922.

The Lord was asked to speak on Radha-Tattwa. He simply said, " When Lord Sri Krishna Himself is unable to fathom the deep esoteric significance of Sri Radhaji, who am I to speak about it ? " Saying so He remained silent. (1913-1st Visit to Bombay-on Radha-Ashtami day-B. R. Mody)

PRECEPTS FROM PAGAL HARANATH LETTERS PART - 5.

Everything as per His will-Law of creation-Death-Real Joy-Divine Name-Guru - Devotee-Renunciation Advise to a window-Spiritual advice - General Advice.

1. Every thing according to His will :

By Krishna's will, everything is coming into being and passing away.

You have no works of your own in this universe. All works do belong to Him, the sole Master of creation.

3. The Lord has dressed the world in this way simply because the world dressed so is dressed well. Mother, if light and darkness do not remain side by side none appears good. It is not dressed well if it is dressed in only one dress. Mother dear, when you go to dress your sons and daughters you make them wear one cloth or one gold in so many ways. Likewise, mother, the Lord has dressed this beautiful creation in so many ways. Mother dear, only in this way does the Lord teach the world what a terrible result of excessive fondness is. This fondness bestowed on a worthy person looks as beautiful as it becomes a cause of sorrow when bestowed on an unworthy person.

4. In this world we are each of us dancing puppets only. As and when the Lord tells us to dance we dance only at that time. We are none to judge good or bad.

On no account can any become guilty before the Lord. To the Lord every work is beautiful, in His eyes no guilt can appear.

Be not sorry in any way, knowing the Lord's grace to be uniform always and everywhere, go on with the current.

Everyone is moving according to the Lord's command. When I am after your mind it is at the will of that kind One, again when I behave inimically that also is at the command of that kind One; then why, father, sorrow in vain?

Whenever we come to this stage all our works are prefixed. For that no thought or prayer has to be done. Now giving up all these thoughts take the Lord's Name and remain in joy. This joy is nothing of the world, for like office-work nothing of this place is thine or mine, everything is of that supreme kind Lord. To remain dressed before one's own Lord as His own and to love with heart and soul are among one's own works here. All the hardships of the office are born only by looking at the face of one's own fellows-for their happiness. Likewise, do all the works of the world and remain looking at that "Own man". The Lord only is in all your joys and sorrows. You will be able to bear all and to forget all only if you remember His face.

Everything lies in the hand of the Lord, what is His will will happen. Who can understand what He will do? But this only has to be born in mind that we have to endure equally all His works.

In accordance with the Lord's will this world is going on and will go for ever. About this you should not be sorry.

The same play does not remain charming all along ; this only is the natural law, this too is the joyful command of that All-joy. Then why do you lament ?

2. Law of Creation :

It is with such disorders that the world is constituted; the world of none can remain in the same condition all along; the place where peace reigns today is becoming a great cremation ground tomorrow. Again the great cremation ground also grows into a supremely sacred holy place. It is such a change which is the law of creation; to keep it ever new the Lord has made this law.

As long as there is body, there is 'bhoga' (suffering and enjoyment), happiness, misery. Everything comes in time and again goes away in time, this law cannot be changed by any effort of ours.

The world is constituted of all such things, in this world none can be happy or miserable for ever. Happiness and sorrow come from time to time and again pass away.

Whenever there is body there is 'bhoga' and after the end of 'bhoga' the body has also to be discarded. So, coming to this field of work it is quite impossible to remain still. Sitting up-on the earth that is always restless (*moving*) it is absolutely impossible to be motionless. But, he who has taken shelter of the ever still lotus feet of Krishna has been able to become still. Without this, there is no other means of being still. So, love the earth and all the earth as of the earth, while you love Hari the life of life with your life: you will be free from thought.

3. Death :

What we call death is nothing but a change of body. As soon as one body is dilapidated a new body is assumed again, it verily seems as if one cloth is discarded and another put on, who can determine the time of death? Though the dress on the surface appears to be very good it becomes worn out in the interior. Then people think that he has died suddenly but it seems that that is not the fact. We come out on the scene to play, remain there till the work is finished and depart as soon as it is finished and come out on another scene. It is this that seems to be life and death.

Such indeed happens when a play draws towards its end. Otherwise, how will the audience be delighted?

Do all the children remain alive? If they remained, how could there have been room for remaining on earth. If all the persons of a drama come together to the stage and do not go, there is neither accommodation on the stage nor is the drama acted well. Only on this account the Lord calls you back behind the scenes as soon as your play is finished. This only is named death, to come again out on to the stage is named birth.

As long as Nityananda's work remains unfinished, there is no means of going anywhere else; till then one must remain in this world, As soon as the work is finished one has to go away, then it will by no means be possible for one to remain even for a moment.

Listen to me, be a little steady, Krishna has taken Krishna's treasure, why are you sorry for that? Is it

the way you love Krishna ? Whatever is on this earth belongs to Krishna, yet one brings up and fondles as a supervisor what He keeps with one for the time being. Be not so much distressed, Krishna will give you another child better than this, no worry.

Finishing work of this place, he has gone, so he was compelled to misuse his time and body in this manner. This path remains open to all indeed, when one's time is ripe one is departing, none can say, "I shall not go". Kings and subjects have that path only.

4. Real Joy :

To remain in joy keeping the mind on Krishna's feet is what is Nityananda-that joy is Nityananda for ever. That Joy is faultless that Joy has no decrease and increase, in that Joy weeping also is happiness and smiling also is happiness.

5. Divine Name :

It does not appear that there exists any other thing than the sweet Name of Krishna that can give peace. Yoga, Yaga, tapasya-everything pales before Name. Love the All-Controller with heart and soul you will see how much joy, how much mirth lies in it. If you go on taking this Name in solitude, sometimes within your mind, sometimes with a loud voice streams of tears will flow from the eyes. With that water will be washed away all the dirt of the heart, then you will get peace and happiness.

Never forget that '*Rasamaya*' (one full of the sentiment of joy and love). Rather forget Him but never forget His honeyed Name; there is no greater Mantra

than Name. Name can give even "Chaturvarga" (the group of four : *Dharma, Artha, Kama and Moksha*). Krishna's Name is greater than Krishna, if you remain drunken in name never will you have any difficulty, you will remain in eternal happiness.

You have seen many sadhus, I wish to know what change you have undergone thereby and how much peace you have got. Nowhere is that pleasure which can be had by taking Lord's Name sitting at home.

Devote to worldly work that minimum of time which you cannot but devote; after that take the Lord's Name all the time you get. Never think what will be achieved if Name is taken; as you go on taking Name you will get everything.

Why does she lament so much that Shari cannot listen to "Bhagavat" which is being recited in the house? She is always reading Bhagavat. It does not seem that there is anything else which is greater than Name.

Father, why do you repeatedly ask me whether the path is good or bad when I know nothing of that Path? One's own path is the best one. You may go by that path if it be your liking. Which ever path you may follow, do not forget the Lord. Take His Name by that only will all desires be fulfilled. Try the Kriya (*ritual*) you have adopted, by that alone may you advance, but it appears that at first you have to proceed very carefully. Proceed according to the instructions you have got; to ask me anything is useless because I know nothing of that Path. I know that there is no path so straight and beautiful as taking Name. Paying no heed to any word of

any one go on doing your own work. By no means neglect to take Krishna's sweet Name, be you two of one mind and one life and only take Name. Father, the path by which you are trying to go, though very sweet, is so much associated with the utterly reprehensible path of lust that without the Lord's grace none can easily go by that path; being out with the intention of going by that path one becomes absorbed in self-gratification, then he becomes enmeshed in practices of lust only. So, try carefully. But the very sweet and fearless path is to take the Lord's Name, proceed in that path with closed eyes, you will certainly get supreme peace and bliss. Never forget to take Name.

Only by repetition of this (*Krishna's*) Name will you gain your object. When the ice is broken, kindly keep the channel open for ever.

The sweet Name of Krishna. you should not forget. However and wherever you remain remember Name and keep attachment towards the lotus feet of Krishna-Krishna is very kind, do not forsake Him. This day has to pass whether in sorrow or in happiness. Do not worry in the least about this, for two days happiness of this earth do not forget, mother, Krishna, the source of infinite happiness,

6. Guru :

You have to cross the river. What power have you to judge the merits and demerits of the pilot? You will not be able to cross if on seeing one who brings the boat you judge- "This is a mere boy, he himself is blind of one eye, that man has no strength of body, he is very thin." A boy, blind or foolish-whatever they

may be, they ply boats all along, any one of them lame or blind of one eye, can ferry you; have faith and get into the boat. Do not entertain such thoughts—"The Guru's son is a mere boy, he is black, a stark fool." From their very birth they ferry people, so to ferry has become their nature. So do not be deluded on seeing big bellies; if you be deluded, you will have to weep in the long run. So, do not judge a Guru, take Mantra, after that you will get many cultivators on hire, if you take their help from time to time you will have your purpose achieved.

What do you think of initiation? It is a formal thing only. Be not anxious for initiation. Like Dhruva, Bhakti and Faith personified, you will get a fit person for initiation. He will come from that great Master Sri Krishna. Go on repeating His Name and in no birth will you lose Him. Learn to love Sri Krishna with your whole heart. He hates reserve. Be open to Him always, and you will see him always playing with you. Love him and His creatures.

7. Devotee :

Many beautiful trees and leaves come out in the water of the rainy season but do not last the whole year. But those which are real trees remain in all the seasons.

It is God who bears the burden of the devotees. You speak out something without realising it then and the Lord has to see that it does not become false.

For a devotee of Krishna it is necessary to be devoid of pride just thus. Without being so poor, the mercy of the Lord of the poor cannot be had.

8. Renunciation :

What will you do taking the two pice of the earth ? There will be particular good if you go out for the Lord totally renouncing all as you did. What else shall you do being a man of the world ? After this keeping company with men of the world, you will form the habit of drinking wine and will begin to do various vicious deeds.

Having faith in His Name renounce the world, move with the great (sadhus) only, and untold wealth will come to your feet—wealth for which you pray today. Forget all, give up Abhimana. Be off all of the world, to keep worldly desires any more is but a mockery to you; forgetting all, try once to love the Lord, no more keep the desire to be deluded by shadows; look at the real. Renounce the world considering it to be hell; certainly some saint will have mercy on you. Keep aloof like a Sadhu. Do not remain seated looking at the face of one or two persons.

Do not mind anything else, applying heart and mind do your work. The Naivedya brought by humble begging (or paltry alms) is very pure, very sweet. There is no purity in the money of worldly men. Give in bhog what you get on the day (whether the quantity be little or great), the Lord will accept that cordially. No more keep the greed of tongue, totally drive away from the mind the desire to eat well, to dress well. Remain seated being the king of your own heart. Do not lend your ear to any word of any one, remain proud of your own pride—be neither satisfied nor dissatisfied with any one. Consider all your own, but do not worry over any

one, remain immersed in your own thought. Sitting on your seat think well of the world, do not say anything to anyone with your mouth.

Bhutnath has desired to eat by begging (*to live on alms*). It will be well if no one gives him "fat help", because in that case he after renouncing everything will again remain seated looking at the face of some one. Let him beg a little for his belly and give that in bhog to Thakur and take the Lord's Name seated. The Lord alone will help him, let him not remain seated looking at man's face for help.

If anyhow you become bound to a post, it will not be possible to get released, soon. So I say, when you have once got release run hither and thither and go on grazing to your heart's content.

9. Advice to a widow.

What was to happen has happened. Now leaving everything and considering Krishna to be your husband, remain mad in thinking of Him alone, day in and day out. Forget altogether that beastly marriage of the world.

She should always remain absorbed in Name. By no means should she forget Name. Forgetting body she should serve the Lord. She should not pay the least attention to dress and decoration, let her wear what she gets, let her learn to remain in the condition that prevails at the time.

None is responsible for another, every one has come to do his own work, finishing the work everyone has to depart. So, when none is responsible for

another, why then worry for others? Pass your time in thinking of Krishna only, your own treasure. Do not pay the least attention to the body, totally debar from the mind the thought of eating and dressing well. Try to wear a dirty cloth always. Thereby the mind will never go towards luxury. You may wear it after colouring it with ochre. Pass day and night in thoughts of your own Ista.

You have not to wear a cloth smeared with ochre but wear it because clothes have to be worn; do not wear clothes for ornament to appear beautiful. Do what you will do of the household works because they have to be done, do not think they are absolutely necessary. Your absolutely necessary work is to take the Lord's Name alone, bear this only in your mind. Wear and eat whatever you get at the time, but do not deliberate whether they are good or bad. Do these things because they have to be done, while with heart and soul you love only Krishna and Krishna's Name. Do not think whether the time is proper or not for taking Name; always take Name. Use the rosary while you lie down; do not think that it is improper to use the rosary when one lies down on the bed. Forget all other thoughts and remain immersed in thoughts of Krishna. Pass your time in sleeping, eating, working and speaking with Him alone.

Love all equally, do not give pain of any sort to the mind of any one. Do not look at your body, the body must perish some day or other, so, why so much care of this?

Do not lend your ear to another's words, take Krishna's Name day and night. Give up eating any and every food. No more entertain in your heart such

desire, "I shall eat well, I shall dress well." Eat a little, wear the most ordinary clothes. Humility will come only if you become humble (*poor in spirit*), you will be able to call very heartily the Lord of the humble. Why is the desire to remain further with the world? Those whom the Lord has given two (2) to bring up have been compelled to become worldly. All your bonds the Lord has loosened and is calling, "Now come running towards Me." You are again putting together the strings that have been cut asunder and thinking "I remain bound." Run now, certainly He will hold your hand and lead you. Take Name, you will remain in joy.

10. Love :

Love is divine, Love is creation and Love is the Lord.

One cannot be made to love by simply telling him to love; when the heart is drawn, you yourself will run, no words of any man, no obstacle will have any effect on your mind.

11. Spiritual advice :

If Brahmacharya is observed, no disease comes near. Observe rules as far as it lies in your power and tell others to do so.

If there is not the virtue of endurance Hari cannot be said, henceforward you have to learn to endure much.

The more fire you light in your heart, the more rapidly will you be burnt. Love trees and leaves, and love Hari's Name, do not yourself dance seeing other's works. Let one do as one has come to do.

As long as there is deep sleep a terrible thing called the world is seen. By His own Maya the Lord has kept us asleep in this way; again as soon as He wills it, the sleep is broken. Then we can see Him alone. Forgetting all, take His Name, love Him alone, for Him alone be mad; then you will remain in great happiness.

Such waves of sorrow and happiness are always coming and going. Who can stop its course? So, will it do to become distressed? This play is neither yours nor mine. God's play will go on as God wills, there will not be the slightest change at your and my tears and laughter.

A creature of the world cannot restrain himself any more if by chance he once commits a misdeed. Then he forgets everything and wants to float down that current only. Then there is no more any discrimination between sin and virtue, good and bad. So, it is the first crack that has to be stopped.

Our Lord is everywhere, so instead of sending Tulasi leaves daily spending so much you may put them anywhere in your bungalow and surely they will reach Him.

Go on in the field of work like a calm and steady being, you will see that Krishna will show all happiness. Do "Karma" (*work*) as 'Karma' (*work*) but keep heart and soul on Krishna's feet. Do not forget Krishna and Krishna's Name. By Krishna's will everything is coming into being and passing away, why so much fear?

Applying your mind well, do the work for which you have come, along with that do not forget your own work. See that Name issues incessantly from the mouth. Do not neglect to take Name. Do the "forced labour of ghosts" but do not give up Rama's Name in your mouth. In that case you will not fear the ghosts though you remain in their midst.

When you get time after doing your duty and work, do not waste it in vain games; instead of that think of God, associate with the good and by sweet discourse make your heart strong and healthy. Do not go there where the mind will turn towards the world, enjoyment and luxury.

Be a help to the poor and needy both from worldly and spiritual points of view. Forget all worldly miseries. They are nothing but dreams only. Be happy in passing your time in devotion and in contemplation, and in remembering the charming Leelas of our Lord Krishna. Try to make your heart Brindavan.

Is it really yearning, or is it of the eye like the love of a young man for a young woman? If truly the heart is weeping for that beloved of the heart, you will certainly unite with Him. He is Rasamaya (*full of Rasa, sentiment, juice etc.*), you too be Rasika (*a woman having sentiment, jovialty etc.*) and bring him under your charm and getting Him once bind Him for ever. He will not be able to make you pass the test by giving you grace, if there is the slightest lack even by a trice of the full effusion of the heart.... Be just a young woman and proceed to Him. He will neither accept if you ripen it by boxing nor will He accept if it be over-ripe. Know youth also to be a "Sandhi Ksahna" (*moment of*

conjunction) it will not do if it be too early or too late even by a twinkling. Be quite steady and increase the yearning; like a steady one go on counting the moments one by one, you will be able to find the auspicious moment. you will be supremely glad by serving the beloved of the heart with the mind's joy.

Why do you take everything so amiss? Let each one go by the path that gives him happiness. Let each one love his beloved in the manner he likes, there is no reason for your being mortified at that. Learn to love, a love in which there is no jealousy.

Do not forget His Name in weal or woe, always consider Him to be the treasure of your heart. He is always near you and will remain so for ever. You have to remain supremely satisfied with what the Lord gives you at the time.

Keep all such emotions within and keep them so confined within that people cannot see even the slightest tinge on the expression. All such good feelings when kept secret, surely they produce good fruits; otherwise on many occasions bad comes out of good. Be careful. Try to keep your position. Never pass your time like a mad one.

Be not anxious about your past deeds. Go on taking the sweet Name of our Lord Krishna, and you will be not only saved, but will find peace and happiness. From the day you devote yourself in Krishna Bhakti, you will get a new life and so the doings of the past will vanish. In no circumstances please forget the Name of Krishna. Henceforth, be careful not to come into the same snare. Be a man of character and teach others to be so.

The more you consider yourself hateful, the more you will become actually so. Express so to the people but remain vigorous in mind. Mind will never become lifeless (*weak*) only if the mind be always kept in the Name of Hari. The strength of mind is religion, the strength of mind is Truth. With care make these two your own friends, in that case only will the mind also remain your own and vigorous.

12. General advice :

It is hope, the chief associate, that maintains life.

Remaining ever grateful to the Lord for what He has given, apply yourself to that only, gradually it will be better and better. Do not be impatient at slight troubles, remain in your work heart and soul.

By no means give up your service now, this is not the time for travel, do your service well when there is much money do then whatever you like, do not desire to live depending upon others.

When you do a good work do not wait for any one's permission, do it as soon as the idea rises. At the time of doing a bad work it should be done after consulting all.

Rather than repenting in future after having rashly done an act in this manner, proceed cautiously and from the very beginning you will get supreme joy.

Prepare the programme according to your own likes. Really there is a possibility of censure if you

fail to do work commensurate with a place like Calcutta. After that this will go on writing and counter-writing in so many ways with pen and paper. On that very account, from this very time, all work should be done strictly in accordance with good rules, let no work exceed the limit. Work has to be done in such a manner as will not give any opportunity to the people who see your work to make any derogatory remark.

Always remain in the true path, to have trouble remaining in the true path is more desirable than reigning in the untrue path. Practise giving up association, prefer living in solitude. Do not speak much "village" talks.

Do not apply your mind to any sort of game, do not run to speak with many men. As far as you can try to remain away from man. Do not talk much. Do not speak incoherently more than what is necessary. Do not rush to form any close intimacy with any one. Every one of the world is equal to you, do not consider him as less or more. If you go to help a man or an animal, hide yourself after doing your work silently. There should not be any hope of getting excessive honour.

Be not sorry in your heart on seeing that others have what you have not, there is no sin greater than this nor is there any virtue greater than becoming happy at another's happiness and sorry at another's sorrow. Mix with all with a cheerful mind. If you have to put your worthless body to trouble in order to make others happy, do that even.

Imitate his energy, avoid his fickleness, in that case only can you progress.

Hearing people's words be not sorry. Be not evil but let people speak evil. It is only to enhance his honour if he, though not evil, is called evil.

Let all your races in the world be united and form one family, in that case jealousy, envy, fear, everything will fly far away. Let all the inhabitants of the world being sons and daughters of one mother and father remain in supreme bliss.

Go on honouring one in the manner one deserves, try to bear silently another's dishonour and realising your own heart's pain be careful in your dealings with others.

Make it the purpose of life to keep all in happiness only. One has to work in such a manner as will not produce the least anxiety in the mind of any one. It is not good to show extreme excess in any work, move a little cautiously.

Coming to this world you should teach the people how to worship Krishna, how to call Hari.

Sleep well when it is the time to sleep but let not the sleep come when it is the time to work. If one does not sleep well at the time of sleeping idleness will come at the time of working. Work at the time of working and sleep at the time of sleeping.

Accept what is offered with joyous mind. If money is given with a cheerless mind that becomes impure like dung and urine, with that no good work can be done.

Remain content in the condition in which the Lord keeps you for the time being.

Remain happy with what the Lord gives you at the time. It is He who gives the work and it is He also-who gives the power to do the work, so why worry over this ?

Father and mother are really God incarnate. Never act unwisely so they become sorry or their feelings are wounded by any such commission of your actions or works. Always love and revere them heartily and sincerely, then you will live in this mundane world most happily and safe from all troubles and miseries.

Never compare your position with a man higher. Always look downwards and see that men with smaller sums can support themselves with ease. Learn to remain satisfied with the present.

Do not desire to live depending upon others. To rove aimlessly serves no purpose. It is by no means proper for a boy like you to rove. Never give up service.

When you are out to do work, do it with a devoted mind, you will certainly be happy.

You should remember that peace is more valuable than wealth. Try to live in peace even in a cottage rather than to live in a palace without it. Be not anxious about the future. Never mix in bad company, thereby you will get pain in the heart. Regard them only as your own people and make them your life companions - those with whom you have joined. If you associate with bad characters, you yourself will have a bad character.

Showing your own character beautiful in every detail charm all. Show to the world divinity only in a human body.

Always remain mad in the Lord's Name and Prem. Do your job you have to do for the belly (*livelihood*), and do the Lord's work with heart and soul. Father, in this world every work is the Lord's, but only to love Him is my only work. So I say, do your own work with great attention.

Can money be had by vain thoughts? More than what Krishna gives at the time cannot be had by any means. Then father, why are you spoiling your mind with vain thoughts? Keep the mind on the feet of Krishna, remain satisfied with the present. He Himself will take all the burden of you.

As long as the body exists disease exists, and if there be disease there is pain. The Name of the Lord is the fabled wish-yielding tree, one gets what one wants, so make your mind firm. Remaining ever grateful to the Lord for what He has given, apply your self to that only; gradually it will be better and better.

Knowing it to be Nityananda's work, be all united and work in supreme joy, you will be happy. If one of you misunderstands something, the matter should be explained to him; you should not quarrel with him.

Remain content with what Krishna has given; be glad (*content*) with what He will give again in future.

It will be foolish to become too much perturbed. It will be wise if all again become one smilingly. This work is not the work of any one, then why should one judge it good or bad? Now forget all the unpleasant

things, do so that you may mould all in one pattern again. Now the more you are humble the more will your glory increase. Drive out all thought, get down again into this field of work with a mind free from thought. Do not those also who threw obstacles on this work love me? When they also love the object of your love, then what is the cause of your sorrow? If you be angry they may perhaps not rather love the object of your love. Therefore do work very cautiously, do not express your heart's pain to any one considering him to be very intimate. You gain full victory only if you can submit and unite with all.

Work slowly and it will bear good fruit. If you work in this manner many will make various remarks; thereby the sprout of love (prema) in the heart has the greatest possibility of being dried up.

It is good to spoil all instead of keeping confined and passing uselessly. A vacant mind is the dancing place of all vague, useless bad thoughts. An unengaged life always leads towards musing and bad deeds. Engage yourself somehow or other and you can pass your time in peace and happiness.

Let all the brothers be united now and work in supreme joy. Do not create bad blood by accusing one another for any object. This work is of all of you. Thank him who works more and try to work like him, do not keep an eye to detect flaws.

Service is not pleasant work, but one is forced to go on consider that misery to be happiness. When a man is employed for his own work none employs him

with a view to give him trouble. Why will a master be angry if one works well? Applying your mind well, work, the master will certainly love you. Do the work applying your mind, no worry; if you work with vexation, neither will the work be done well, nor will you get the love of your master.

Do not worry about service, remain glad with the service which you get at the time. Why do you love misery from today thinking over when it will go? It is the Lord who gives and it is He who takes; depending on Him, pass the time in joy.

Why is the hurry to give up service? It is better not to give up and join again.

Anyhow to stick to the work is the main thing; what is the need of your thinking about promotion? Remain content in the condition in which the Lord keeps you for the time being. Do not rashly give up service. Father, if the service remains, there will be much peace in the heart, being full of supreme peace you will be able to take the Lord's Name, you will be able to give food to "five persons" (*ie. many persons*); you will be able greatly to benefit various people in various ways.

Please know for certain that God will be pleased with you when you can please your husband by words, deeds and sevas. Try to comfort him in every way. Do Bhajana jointly. Try your best to please him; that alone will give you all your aimed objects.

She will guide you along the proper path. Please treat her as your fellow-worker and a real helper, and do not think her an object of pleasure. Let

her join you in prayer and devotion. Be always open to her. Keep nothing secret.

The only duty of sons and daughters is to make their parents happy.

The Mother's order is graver and profounder than even the Vedic injunction, so you must carry out her order without fail.

Father, know that your father alone is your God now. To serve him only is your only duty. Go on serving him with heart and soul, by his blessings only will you have all good. This is your golden opportunity.

One cannot progress in a public work as long as he does not submerge his honour, prestige, everything.

He alone who has been able to forget himself is fit to do work for the public. Selfishness and altruism cannot remain in the same vessel. A life that has not been dedicated to the cause of others is not a life at all.

The body cannot but perish one day but it is reasonable to do one's own work as long as it lasts.

Knowing Krishna's will alone to be at the root, go to do your own work without any fear. The work of the world is no work at all, only the Lord's work is the work. To do that work you are each a hero in work; go on doing the work without any fear.

Other Works by the 'Author'

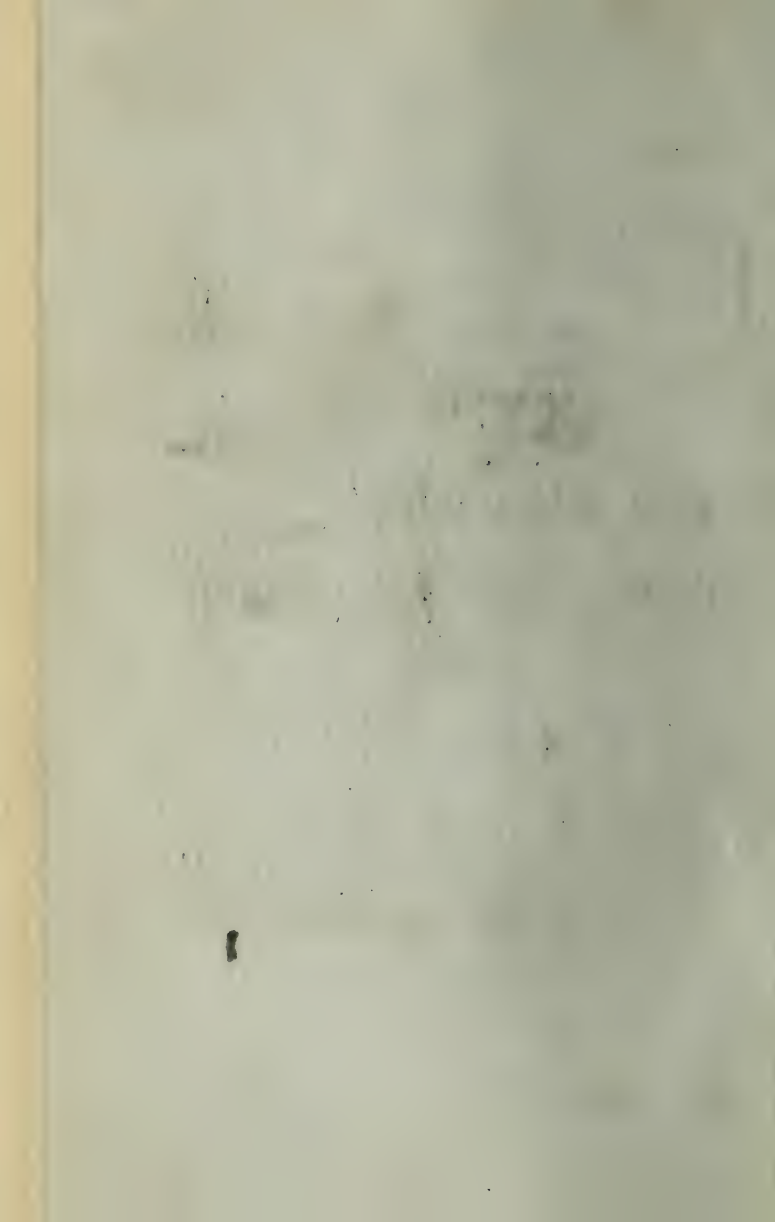
1. "The Divinity of Sri Thakur Haranath" from his spiritual World Messages—Published by Sri Aratakatla Brahmam, Kusum Haranath Central Mission, Rajahmundry, in 1961 Pages 19—Price Rs. 0-25 n.p. Postage extra.

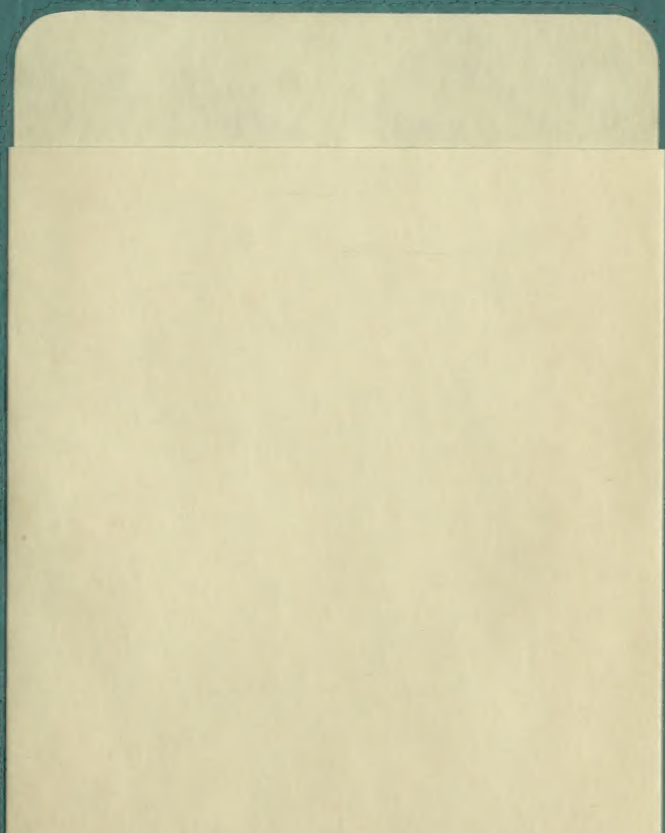
2. "The Inspiring Precepts from the Divine Pen" of Sri Sri Thakur Haranath—Published by Sri Kuchimanchi Ramachandrarao, Amalapuram, in 1962. Pages 250 - Price Rs. 2/- Postage extra.

This compilation is pregnant with the sublime teachings from his letters classified and arranged under suitable heads, offers his teachings of Love to everyone whatever be his walk of life. It has something of everything that has been published so far about His Divine personality and serves as a 'Digest' of earlier publications. An introduction covering 46 pages gives a short survey of the simple and glorious achievements of Thakurji (Haranath the Man, Haranath the Super-man, and Haranath the Ideal Man). Whose Divine Pen has been a source of joy, solace and inspiration to thousands of his devotees and others.

3. "Pagal Haranath" Part 5, (English Edition), Published by Sri Girija Shankar Ghar, M.A. Bishnupur, West Bengal, in 1964—contains 309 letters, new and so far unpublished—written to 64 Bengali and non-Bengali devotees from 1904 to 1927. Pages 370—Price Rs. 4/- Postage extra.

The introduction deals with His Divine glory—events revealing His Superhuman powers of Omnipotence, Omnipresence, Omniscience—His love, some biographical and historical events, and His reaction to worldly disasters etc., arranged chronologically, to enable any future writer of His biography and enlighten the reader in the different aspects of His life and movements.





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